The Episcopal Recorder.

TRUTH AND PEACE.

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The Episcopal Recorder;

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Poetry.

THE COLPORTEUR

What courteous stranger at the door,
Bowed with his burden stands?
He brings, perchance, a precious store
Of gems, or pearls, or golden ore,
Or tokens from far lands.

His bearing frank, his gentle mien,
A welcome entrance win;
The shining seal of heaven is seen
Imprinted on his brow serene,
Proclaiming peace within.

See, he unlades!—his ready hand
The imprisoned wealth betrays;
Light breaks from every bursting band—
The loosened gems like rays expand—
The diamonds, how they blaze!

Not earth's poor sparkling dust—not gold—
Not gems from sea or mine;
The soul's rich wealth is there unrolled;
The noblest words of worthies old,
Thoughts high and songs divine.

His gems are *books*, and fervent prayers,
Warnings and counsels kind;
Letters from his dear Lord he bears,
And news from heaven of high affairs,
For man's great good designed.

Gems rich in light—the *Call*, the *Rest*,
The *Progress* and the *Rest*;
Promises, *Guides* to yonder skies,
Alarms, *Appeals* and *Counsels* wise,
And *Fountains* for the blest.

The pens that traced these words of fire
Dipped deep into the heart:
See! they entreat, persuade, inspire;
Breathe peace, wake ravishing desire,
And hope and joy impart.

Hark! for the stranger's voice is heard,
Waking the slumbering mind;
Fears fall like rain-drops at his word,
And listening hearts like leaves are stirred
When breathes the sweet south wind.

He speaks again, in accents low,
Of Christ and all his love;
His mingled cup of myrrh and woe,
The pangs he bore for man below,
The throne he fills above.

Book bearer!—O what name more blest
More welcome to lone hearts!
He brings a gem for every breast—
A stranger came—a cherished guest,
A bosom-friend departs

Oh! on! The light thou bear'st impart;
Stow thick the golden seed;
Through every door, on every heart
The sun-beam of the Gospel dart;
Speed with thy jewels, speed!

Dec. 25, 1843. [Asa Mercereau.

For the Episcopal Recorder

FAMILY PRAYERS

FRIDAY MORNING.

O Lord our God, by thy power and protection, we have laid us down in peace, and are risen again in safety. May the lives which thy goodness renews every morning, and thy providence preserves every moment, be devoted to thee. As a father spareth his own son that serveth him, so may the Lord our God continue to have mercy upon us, through Jesus Christ, our blessed Mediator and Redeemer. O Lord, we adore thy name, which is excellent in all the earth, and whose glory is above the heavens. Thou art the maker and disposer of all things; and for thy sovereign pleasure it is that they still exist, and were at first created. Thy hands have made and fashioned us; and all that we enjoy comes from thee. As we are the workmanship of thy power, O make us likewise thy spiritual workmanship, created anew in Christ Jesus, unto righteousness and true holiness. Give us proof that thou hast formed us for thyself by causing us to shew forth thy praise; and by making us to live to thy glory, as we do every day live upon thy bounty. But Lord, we have not yielded thee that glory of which thou hast made us capable, and to which so many mercies oblige us. We are prone to forget thee who art never unmindful of us; and to disobey thee, whose goodness to us, is unwearied. For these things, O Lord, for the sinfulness of our nature and of our lives, we desire to pour out our hearts, and to humble our guilty selves before thee; entreating thee for the sake of thy dear Son, and of thy mercies in him, to work in us true repentance, and to grant us free and full forgiveness. Strengthen us, O Lord, with might, by thy Spirit, in the inner man, to make us watchful against, and victorious over the corruptions of our hearts, the temptations of Satan, and the sinful cares and allurements of the world. O destroy in us every root of bitterness, every plant which thy grace hath not planted. Exterminate every vicious habit, and rebellious motion which exalts itself against the knowledge of God, and against the obedience of our Lord Jesus Christ. Increase and confirm in us, more and more, thy faith, and fear, and love. Let not one grace of thy Holy Spirit be wanting; let not one be weak. But grant us such manifestations of thyself, to conform us to the image of thy holiness, that our lives may be more profitable to ourselves, profitable to others, and bring glory to thy great name. May we still be found in the way of duty, fearing God and working righteousness; making it evident unto all, that we have indeed been with Jesus, that we have learned of him, that we are influenced by his Spirit, guided by his example, and pressing forward to his kingdom. Day by day would we magnify thee, O Lord, and worship thy name ever, world without end, who crownest every day with thy tender mercies. We bless thee for the rest, protection, and preservation of the past night. O cause us to hear thy loving kindness in the morning, for in thee do we trust. Make us to know the way wherein we should go, for we lift up our souls unto thee. Cast us not away from thy presence; take not thy Holy Spirit from us: but direct our hearts into thy love, and our feet into the way of thy testimonies. Whether we eat or drink, or whatsoever we do, may we do all to the glory of God, and walk as seeing him who is invisible. Command thy angels to encamp around us, and to bear us in their hands: and may their God and ours be the strength of our hearts, the guide of our goings, and our portion forever and ever, through thine infinite mercy in Jesus Christ our Lord.—*Amen.*

THE BELIEVER'S CONQUEST.

But what, after all, is the amount of injury which the serpent and his seed can cause to God's children? Is it not a truth, which can only then be denied when you have casniered the authority of every page of the Bible, that he who believes upon Christ, and who, therefore, has been adopted through faith into God's family, is certain to be made more than conqueror, and to trample under foot every enemy of salvation? The conflict between a believer and his foes may be long and painful. The Christian may often be forced to exclaim with St. Paul, "O wretched man that I am, who shall deliver me from the body of this death?" Rom. vii. 24. Engaged with the triple band of the world, the flesh, and the devil, he will experience many partial defeats, and, surprised off his guard, or wearied out with watchings, will yield to temptation, and so fall into sin. But it is certain, certain as that God is Omnipotent and faithful, that the once justified man shall be enabled to persevere to the end; to persevere, not in an idle dependence on privileges, but in a struggle which, if for an instant interrupted, is sure to be vehemently renewed. And, therefore, the bruising of the heel is the sum total of the mischief. Thus much, undoubtedly, the serpent can effect. He can harass with temptation, and occasionally prevail. But he cannot undo the radical work of conversion. He cannot eject the principle of grace; and he cannot, therefore, bring back the man into the condition of his slave or his subject. Thus he cannot wound the head of the new man. He may diminish his comforts. He may impede his growth in holiness. He may inject doubts and suspicions, and thus keep him disquieted, when if he could live up to his privileges, he might rejoice and be peaceful. But all this—and we show you here the full sweep of the serpent's power—still leaves the man a believer; and, therefore, all the, though it bruise the heel, touches not the head.

And though the believer, like the unbeliever, must submit to the power of death, and tread the dark valley of that curse which still rests on our nature, is there experienced more than a bruising of the heel in the undergoing this dissolution of humanity? It is an injury—for we go not with those who would idolize, or soften down, death—that the soul must be detached from the body, and sent out, a widowed thing, on the broad journeyings of eternity. It is an injury, that this curious framework of matter, as much redeemed by Christ as the giant guest which it encases, must be taken down, joint by joint, and rafter by rafter, and, resolved into its original elements, lose every trace of having been human. But what, we again say, is the extent of this injury? The lust of the destroyer shall be set upon the body: and he shall stamp till he have ground it into powder, and dispersed it to the winds. But he cannot annihilate a lonely particle. He can put no arrest on that germinative process which shall yet cause the valleys and mountains of this globe to stand thick with a harvest of flesh. He cannot hinder my resurrection. And when the soul, over which he hath had no power, rushes into the body which he shall be forced to resign, and the child of God stands forth a man, yet immortal, compound of flesh and spirit, but each pure, each indestructible:—Oh, though Satan may have battered at his peace during a long earthly pilgrimage; though he may have marred his happiness by successful temptation; though he may have detained for centuries his body in corruption, will not the inflicted injury appear to have been so trivial and insignificant, that a bruising of the heel, in place of falling short of the matter-of-fact, shall itself seem almost an overwrought description.

And, all the while, though Satan can only bruise the believer's heel, the believer is bruising Satan's head. If the believer be one who fights the serpent, and finally conquers, by that final conquest the serpent's head is bruised. If he is naturally the slave of the serpent; if he rebel against the tyrant, throw off his chains, and vanquish him, fighting (such he is the ground of freedom and glory; then he bruises the serpent's head. If two beings are antagonists, he who decisively overcomes bruises the head of his opponent. But the believer and the serpent are antagonists. The believer gains completely the mastery over the serpent. And, therefore, the result of the contest is the fulfilment of the predicton that the seed of the woman shall bruise the head of the serpent. Oh, it as we well know, the repentance of a single sinner send a new and exquisite delight down the ranks of the hosts of heaven, and cause the sweeping of the rich and glorious strain from the countless harps of the sky, can we doubt that the same event spreads consternation through the legions of fallen spirits, and strikes, like a death blow, on their haughty and malignant leader? Ay, and we believe that never is Satan so taught his subjugated estate, as when a soul, which he had counted as his own, escapes "as a bird out of the snare of the fowler. "Psalms cxxiv. 7. and seeks and finds protection in Jesus. If it be then that Christ sees "of the travail of his soul," Isaiah, liii. 11, it must be then the serpent tastes all the bitterness of defeat. And when the warfare is over, and the spirit, which he hath longed to destroy, soars away, conveyed by the angels which wait on the heirs of salvation, must it not be then that the consciousness of lost mastery seizes, with crushing force, on the proud foe of our race; and does not the fierce cry of disappointment which seems to follow the ascending soul, causing her to feel herself only "scarcely saved," I Pet. iv. 18, testify that in thus winning a heritage of glory, the believer hath bruised the head of the serpent! We shall not examine further this third fulfilment of the prophecy of our text. But we think that when you contrast the slight injury which Satan, at worst, can cause to a believer, with the mighty blow which the deliverance of a believer deals out to Satan; the nothingness, at least, of the harm done to God's people, with that fearful discomfiture which their individual rescue fastens on the devil: you will confess, that, considering the Church as resolved into its separate members, just as when you survey it collectively as a body, or as represented by its head, there is a literal accomplishment of this prediction to the serpent concerning the seed of the woman, "it shall bruise thy head, and thou shalt bruise his heel." We have thus, as we trust, shown you that the prophecy of our text extends itself over the whole surface of time, so that, from the fall of Adam, it has been receiving accomplishment, and will continue being fulfilled until "death and hell are cast into the lake of fire." Rev. xx. 14. It was a wonderful announcement, and, if even but imperfectly understood, must have confounded the serpent, and cheered Adam and Eve. Dust shalt thou eat, foe of humankind, when this long-oppressed creation is delivered from thy despotism. As though to mark to us that there shall be no suspension of the doom of our destroyer, whilst this earth rejoices in the restauration of all things, Isaiah, in describing millennial harmony, still leaves the serpent under the sentence of our text. "The wolf and the lamb shall feed together; and the lion shall eat straw like the bullock; and *dust shall be the serpent's meat.*" Isaiah, lxv. 25. There comes a day of deliverance to every other creature, but none to the serpent. Oh, mysterious dealing of our God! That for fallen angels there hath been no atonement, for fallen men a full, perfect, and sufficient. They were far nobler than we, of a loftier intelligence and more splendid endowment; yet "how unsearchable are his judgments!" we are taken and they are left. "For verily he taketh not hold of angels, but of the seed of Abraham he taketh hold." Hebrews ii. 16, marginal reading. And shall we, thus singled out and made objects of marvellous mercy, refuse to be delivered, and take our portion with those who are both fallen and unredeemed? Shall we eat the dust, when we may eat of "the bread which cometh down from heaven?" John, vi. 50. Covetous man! thy money is the dust; thou art eating the serpent's meat. Sensual man! thy gratifications are of the dust: thou art eating the serpent's meat. Ambitious man! thine honours are of the dust; thou art eating the serpent's meat. O God, put enmity between us and the serpent. Will ye, every one of you, use that short prayer ere you lie down to rest this night, O God, put enmity between us and the serpent! If ye are not at enmity, his folds are round your limbs. If ye are not at enmity, his sting is at your heart. But if ye will, henceforward, count him a foe, oppose him in God's strength, and attack him with "the sword of the Spirit," Eph. vi. 17, then, though ye may have your seasons of disaster and depression, the promise stands sure that ye shall finally overcome; and it shall be proved by each one in this assembly, that, though the serpent may bruise the heel of the seed of the woman, yet, at last, the seed of the woman always bruises the head of the serpent.—MELVILLE.

TRACTARIAN OBEDIENCE TO THE BISHOP.

The following account of a late meeting of the Church Pastoral-Aid Society, at Leamington, may illustrate this. The Bishop of Worcester, Dr. Peppys, with whom we became personally acquainted in England, is one of the most perfect examples of meekness and good breeding we have ever seen. The character of Mr. Craig may therefore be estimated in the comparison. He is a Tractarian. But we leave his adduced friend, the Bishop of Exeter, to answer him.

A few days since a Meeting in behalf of the Church Pastoral-Aid Society, was held at the Music Hall, Leamington, which was numerously and fashionably attended. On the platform were the Lord Bishop of Worcester (who presided,) the Very Rev. the Dean of Salisbury, the Venerable Archdeacon of Coventry, the Rev. Drs. Marsh, Hope, Ryle, Marshall, Drake, Stunt, W. T. Marsh, Winckworth, Chalmers, Saunders, Field, &c., Richard Nupent, E. B. Stewart, and J. Trentham, Esqs.

The Bishop of Worcester, having called upon Dr. Marsh to offer up a prayer for a blessing on the work in which they were engaged, addressed a few words to the Meeting, and alluded to two or three circumstances connected with the operations of the Society which proved its beneficial working, and which came under his own immediate observation. His lordship then called upon the Rev. W. T. Marsh to read the Report; after which.

The Very Rev. the Dean of Salisbury moved, in a brief speech, the first Resolution, which, being seconded by the Rev. H. S. Field (the deputation from the Parent Society,) was put to the Meeting, and declared to have been carried.

The Rev. John Craig (Vicar of All Saints, Leamington, who was standing in the area of the room,) addressing the Right Rev. Chairman, said—May I ask, my lord, the name of the gentleman who seconded the last Resolution?

The Bishop.—The Rev. H. S. Field.

Mr. Craig.—Of what diocese is he?

The Bishop.—Mr. Field will inform you.

Mr. Field.—The diocese of Exeter.

The Bishop.—Are you a reporter, Sir?

Mr. Craig.—No. The reasons why I ask these questions are these: the Bishop of Exeter has requested me that I would inform him of all clergymen from his diocese who come into my parish to hold these meetings without my consent, which is contrary to my rights as Vicar of Leamington: for I maintain that no person whatsoever has any right to come here and address these meetings without my permission; and another reason is, I did not know whether this gentleman might be a minister of the Church of England or not; for when your lordship presided at a meeting held in this town about two years ago, you addressed the Baptist minister of this town as the "Rev." Octavius Winslow, and therefore I was desirous to know whether this gentleman (who appears on behalf of the Church Pastoral-Aid Society) were a regularly ordained minister or not.

I want to know what diocese Mr. Field belongs to; for the Bishops of Salisbury and Exeter, who are strongly opposed to such meetings, have requested me to let them know what clergymen from their dioceses come in here to intrude upon my rights. Dr. Marsh, who is a highly respected man, has asked me if there be no common ground on which we can agree and on which we can agree to differ: but I would ask him how we can agree to agree? Will he show me any point on which we can agree? He has taken away from me part of my parish, as I believe illegally, and contrary to all the principles of justice; so that I stand here as Vicar of only part of Leamington, instead of being Vicar of Leamington. And, my lord, I must say that the Bishops of Salisbury and Exeter would not have come into the parish of any of their clergy, and presided at a meeting which was opposed by them, because they would so far supersede them in the discharge of their duties. I have, indeed, great reason to complain of your lordship's conduct since you came into the parish, your object being, apparently, to slight me in every way you possibly could. I still certainly complain to a higher power, and sure I am it will be greatly to your lordship's disadvantage. [Loud cries of "Order, order," "Chair, chair."]

Dr. Marsh.—May I make one remark on what the Rev. gentleman has said about your lordship superseding him in his office? Surely a superior cannot supersede an inferior—and a bishop is placed over his diocese to watch over the best interests of his clergy, as a shepherd doth his flock—and if there had been any doubt on the Rev. gentleman's mind as to the propriety of such meetings, the presence of our beloved and respected diocesan in the chair should be sufficient to remove it.

The Bishop.—I hear, Sir, you come here to disturb this meeting, and to expose yourself, instead of trying to do good, or get good: and I must say you have most grievously insulted your bishop, and your language has been highly unpertinent and indecorous.

Mr. Craig.—I must bow to the decision of the chair; but I again say, it will be much to your Lordship's disadvantage.

The Bishop.—Why am I to be taunted with the opinions of the Bishops of Salisbury and Exeter? I find there are no less than eleven bishops who support this Society; but even if there were none to support it but myself, surely I have the privilege of exercising my own judgment on what Societies I ought or ought not to support? And with respect to the Church Pastoral-Aid Society in particular, I feel a peculiar pleasure in supporting its interests, because I believe it to be conducive to the glory of God, the spiritual welfare of the people, and the interests of the Established Church.

The Bishop then left the Chair; and a vote of thanks having been proposed by the Rev. W. T. Marsh, and seconded by the Rev. T. Hope, and carried with acclamation, his lordship rose and returned thanks for the honour they had done him and said—I beg to assure you that when I was asked to preside I had not the most remote idea that Mr. Craig was opposed to the Society; for if I had I would most assuredly have considered it my duty to have called upon him and remove any obstacles that were in his mind against such meetings. But he is very much mistaken if he thinks he has the power of putting them down. Suppose a case—suppose that the rector of the parish in which Exeter Hall is situated took it into his head to oppose the meetings held there, do you think he could put them down? This is a case in point; and Mr. Craig assumes a great deal more than he has any right to, if he thinks these meetings may not be held without his permission. Again I thank you for the honour you have done me, and I beg to say that I will always feel a peculiar pleasure in taking the chair at any future meetings in Leamington to which I may be called.

His lordship, having pronounced the blessing, declared the meeting dissolved.

THE MEETING AT LEAMINGTON.

To the Editor of the Times.

SIR,—I have just read in your paper of yesterday, that the Rev. Mr. Craig, Vicar of a parish in Leamington, in which a meeting of the Pastoral-Aid Society was lately holden, declared at that meeting to his Bishop, "that the Bishop of Exeter has requested him that he would inform him (the Bishop of Exeter) of all clergymen from his diocese who come into his (Mr. Craig's) parish to hold these Meetings against the Vicar's consent.

Unpleasant as I feel it to deal with these statements in a public journal, and while I make it my rule not to notice them when they are anonymous, yet as this statement professes to be made by a clergyman, of whose respectability I desire to entertain no doubt, I deem it due to myself to request you to insert this letter in as early a number as you shall find it convenient, in order that I may be enabled to declare, that I do not remember to have ever seen, or ever before heard of, the Rev. Mr. Craig; and that, as I have not been at Leamington for nearly twenty years, so neither have I anywhere else, out of my own diocese, expressed anything like the request ascribed to me.

I feel it, however, due, in candour to Mr. Craig, that I should add, that I conceive his words must have been mis-reported, and that he may have said something which had its justification in a passage of the last Charge delivered by me to my clergy in 1842. I subjoin that passage, though I am afraid it is hardly fair to ask you to insert it *in extenso*. You will deal with it as you think fit.

"Again, I would earnestly press on you the duty of not interfering one with another, in respect of these Societies. If any of you shall judge any among them especially worthy of his support, let him give to them that support in his own parish, or in the parish of any neighbouring clergyman who wishes his assistance; but I conjure you not to intrude unbidden, much less, contrary to the expressed or known opinion of the proper pastor. You may be quite sure that you will do incalculably more of evil by weakening the influence of a brother clergyman over his flock (as you will weaken it, if you successfully support what he opposes,) than you can do of good, by forwarding the cause of the best of these Societies, be it what it may. Besides, the evil is certain,—the good, at the best, must be doubtful; and remember what an apostle has said of those who do evil that good may come."—*Bishop of Exeter's Charge*, 1842, p. 60.

I am, Sir, your very obedient servant,
Bishopstowe, Dec. 12. H. EXETER.

For the Episcopal Recorder.

IS THERE ANY PRESCRIBED FORM OF CHURCH GOVERNMENT, *i. e.* MINISTRY, SET FORTH IN SCRIPTURE?

In concluding our remarks on this question we may proceed to notice a few other points which may tend to elucidate the subject, or at the least remove misapprehension. Now it is possible, and further, it is somewhat probable, that some devout Christians, who truly desire to know and follow the truth in the matter now under consideration, may have imbibed the idea, that inasmuch as the Scriptures do not in some single place set forth in regular and consecutive order the form of the Christian ministry—the institution of its orders, the detail of its duties and powers, explicitly commanding these, and expressly forbidding any other, there is no prescribed form or institution set forth in Holy Scripture: forgetting all the while, practically, that as the Father sent the Son, (John xx. 21—23) so also the Son ordained and sent forth Apostles, and commissioned these to minister in his Church and to ordain others to the same ministry.—Matt. x.—Mark iii. 14—Luke vi. 12, 13—Matt. xxviii.—Acts i. 25—vi. 2, 6—xiv. 23—viii. 5, 12,—see also, are the Epistles to Timothy and Titus. But though there be no *single* place where the institution, form, duties, and powers of the ministry, are regularly and in orderly detail set forth, what then? We stay not to remark on the fact that God hath set some in the Church, first Apostles, secondly prophets, thirdly teachers; nor to notice that besides the Apostles there were Presbyters and Deacons, ordained by Apostles, to take part in this ministry. We would simply state that in like manner there is no single place in Scripture where the doctrines of the Christian religion are systematically, and in orderly detail set forth, with the express direction that these are to be received and every other doctrine rejected. In vain do we look for such a passage. But do we hence conclude that Christianity is not a divinely instituted system of religion, having its peculiar and exclusive doctrines, all of which are of divine authority and obligation. In no wise. We turn to the Scripture, and if the doctrine be *there*, it is enough. It might have comported with our notions of what is best to have had the doctrines of Christianity set forth in systematic order—the wisdom of God has done otherwise. In Scripture we find doctrines set forth practically, as occasion and circumstance called them forth; and it matters not in what passages they are found, as wherever set forth they are of God and to be by us received. And thus, as in the matter of doctrines, we gather what they are from the whole Scripture, from passage compared with passage, from precept, command, and inspired practice, so also in the matter of the Christian ministry, we gather its institution from authority, duties, not from some one single place of systematic detail, but from Scripture compared with Scripture, precept, incident, practice, historical fact—not looking to an exact use of names, so that an Apostle shall never be termed an Elder, while he is that and more, viz: an Apostle, which one simply an Elder, is not, but fact, authority, duties of the ministry, to acts performed by inspired Apostles, and directions given to some and not to others, as to Timothy and Titus and not to the Elders and Deacons they were to ordain.

From these remarks we see how singularly inappropriate is the question, If there be a prescribed form or institution of the ministry, point to the authoritative passage containing it? For, in return, the question might be put and the demand made, If there be a prescribed and authoritative system of Christian doctrine in Scripture, point to the passage containing its institution, and orderly and consecutively detail in clear and exact terms? Should the eye of one who believes there is no prescribed form of Church government, *i. e.* ministry, laid down in Scripture, rest on these remarks, we would request him seriously to consider whether his denial of a prescribed form of the ministry, does not rest upon the same principle as the denial that there is a system of Christian doctrine set forth in Scripture; and whether if he denies the former, he ought not also to deny the latter.

But to touch upon another point. It may be supposed that though our Lord and his inspired Apostles did institute a particular ministry, yet that the ministry so instituted was not designed to be of permanent obligation; that it was all extraordinary and to expire with the Apostles. But on what principle this can be supposed, unless there be an express direction to that effect or the occasion for a ministry cease, we are at a loss to conceive, which principle does not involve the destruction of the obligation of every doctrine of our religion. If the institution of the ministry on record in the Bible be not of permanent obligation, unless a specific note that it is to cease be given, or there be no more reason for a ministry, what doctrine recorded there can be permanently binding on the hearts of men? But is there on the pages of the Bible a declaration, or can a just consequence be deduced from the Scriptures, or from the reason of the thing, that the ministry instituted by inspired Apostles, was, ere the consummation of all things, to terminate and lose its obligation? Besides, if that instituted ministry have terminated, and another have succeeded, what right or reason have the ministers of this last institution to refer to any Scriptures appropriated by the Holy Spirit to the former ministry, and claim such Scriptures as the ground of their authority, the warrant for their institution? No: evidently the ministry now, in the absence of specific directions for the formation of a new and different ministry from that of Apostolic institution, must rest on that Apostolic institution, and be derived down from that foundation, or it cannot have Scriptural authority. Or, if the Scriptural institution have failed and the succession be cut off contrary to the pledged promise of the blessed Redeemer, "Lo, I am with you always, to the end of the world," it involves the fact that there is no ministry now of Scriptural institution. And men, being precluded by the fact that the instituted ministry of the Scriptures has terminated and its line extinct, from all just claim to Scriptural authority, if they claim to be ministers of Christ, can honestly rest that claim only on a special, miraculous investiture of authority as his ministry. But if they claim this special investiture, it surely is but reasonable that they show the proper credentials of it, *miracles*, or in case of failure to do this, let their own unwarranted claim testify to their imposture.

Here it may be proper to notice the ground on which our Presbyterian brethren are constrained, perhaps I ought to say in the spirit of that charity which hopeth all things, cheerfully to acknowledge the Scriptural authority of Episcopally ordained clergymen. The ground is this, that the ordination by Bishops is valid or Scriptural, not by any powers of a superior office, but by virtue of the power and authority of a Presbyter which Bishops possess—or in other words, the ordination by Bishops is valid as Scripture Presbyters and not as Bishops of human appointment. On this ground a Presbyterian may use the official services of an Episcopal minister without a surrendering of his principle as a Presbyterian. But on the other hand, as the Episcopalian holds that the Scriptural institution of the Christian ministry is Episcopal, he cannot use the official services of a Presbyterially ordained minister, without a surrendering of his principles. We have mentioned this to show the different ground on which they and we stand. The conscientious and consistent Episcopalian is sometimes thought by them to be bigoted and uncharitable because he does not allow himself to use a Presbyterian ministry in the offices of the Gospel. But surely a conscientious adherence to principle is consistent with the purest charity, and demanded by fidelity to truth. If the writer in his remarks has uttered a sentiment he ought not to have uttered, or done it in an improper manner, he would here express as his closing words his deep regret. D. vi. T.

REASONS WHY I AM A CHURCHMAN

X. I am a Churchman, because the Episcopal Church, in her Creeds and Articles, bears witness with singular moderation and firmness, to the great truths of the gospel, in their simplicity, unmingled with the sophistry of human philosophy.

She receives all the great doctrinal truths of God's word, rather as *objects of faith*, than as *matters of human science*, and hence, she cheerfully admits the great facts of revealed truth, without attaching to each revealed fact a metaphysical theory. In this respect, her creeds differ from other confessions of faith.

For example, she embraces the doctrine of the universal grace of God, sufficient for all, offered to all, free as the mountain air and heavenly dews. Whereas, Christian bodies around her have attached curious theories to the doctrines of grace, teaching only a partial grace, and a limited atonement, that Christ died only for a certain few, of infants and adults, and that all the rest of mankind, for whom no mercy has been found, are consigned over by God, as reprobates to hopeless, remediless ruin, for original sins, which they did not not commit, and for actual transgressions which they had no power to prevent, "to the praise and glory of God's justice."

And then when this theory, (for it is a part of a well spun theory,) so unscriptural, unnatural and cruel, began to lose its hold upon the *faith* of men, as it long since had upon their sympathies, for it never met the inward response of any man, (John vii. 17,) save of the gloomy ascetic, or rigid doctrinalist, then the mind of whole sections of the religious community, loosed from its ancient moorings, began to swing around to the opposite extreme, and to deny the *necessity* of any grace whatsoever. Or if it holds to the ancient terms of its old dogmas, (as it is obliged to *under solemn oath*, in case of *certain professorships*,) it professes to hold them as true only for "substance of doctrine," and then enters upon wire drawn speculations to reconcile an irrational and unscriptural creed, with both reason and Scripture.

In contrast with all this, how simple and beautiful do the creeds of the Episcopal Church appear.

Never forget that whatever may be the grade of mind allotted your children, they are placed by the appointment of God, under your protection, and that he has made it your duty to watch over, uphold and educate them according to your ability, and that for this he holds you responsible to his bar.

For the Episcopal Recorder.

THE UNCONVERTED FATHER.

There are many relations in life which may be occupied by the man who is an enemy to God and a stranger to the love of Christ, in which, comparatively speaking, his influence for evil may not be extensive, although no one, however retired from public view, or unnoticed by the world at large, can expect to throw off that weight of responsibility which in a greater or less degree rests on every man living in relation to those on whom his influence will fall, be it for good or evil.

But what position in life is there more full of deep and fearful interest, than that of the unconverted father of a family. Drawn by custom or regard to the opinion of the world, his place in the sanctuary is perhaps filled at least once on the Holy Sabbath, each such occasion, if he sits under the faithful preaching of the Gospel, only increasing his condemnation so long as he continues to reject the offers of a crucified Redeemer.

The Bible is to him a sealed book—the mercy seat is a place unknown to him—and night by night he lays him down on a prayerless bed and goes out to the cares and business of the world, without one thought of Him who, though uncalled on, has preserved him in his hours of defenceless sleep.

Looking only at his own case, what an awful condition is his! and were the loss of his own soul to be the only result of his long continued rebellion, that alone would be a heart-sickening thought. But this is not all—there are around him, those whom God has given him to train up in the way of life eternal, and for the manner in which this trust is executed he will be called on to give an exact account. And how will he do it? He has never taught his child the love of Christ for children, because his own heart cares or knows nothing of it. He has never sat down to read and explain to that child the Holy word of God, because he loves it not. His little ones hear their minister speak of the importance and duty of family prayer and look to him who should conduct it, but they never hear *his* voice raised in prayer and praise, because he has no heart for such things. All these are mere negative influences and yet sufficient to be the means of instilling early principles in the hearts of these children, which will lead them in the path to death. But often we see a more open and positive exercise of those feelings of enmity to God which reign in every unconverted heart. These children, as they come to more mature years, are encouraged to mix in all those scenes of gaity and worldliness which are so common in our large cities, and so fruitful in every tendency which is opposed to the religion of the gospel. The young girl perhaps attends a Sabbath-school or Bible class, and on the Sabbath hears from a faithful teacher, the warning voice of Holy Writ, "Be not conformed to this world;" "the friendship of the world is enmity to God," and other solemn testimonies to like effect—perhaps she is blest with a praying, pious mother, who reiterates these faithful instructions, and whose whole endeavour is to lead that child to those pleasures which are to be found in the service of the Lord Jesus. But this father's heart can see nothing desirable in this, and his whole wish and desire is to see his child taking part in the worse than empty pleasures of the giddy world. And thus the teacher's warning voice and the mother's example and precept are overthrown.

Oh! the responsibility which such a man is heaping up for himself is fearful to consider. Should he die in his present state, his doom is certain, and how will his sufferings in eternity be aggravated by the consciousness of finding those children partakers with him of his ruin, and charging it all to *his* example and teaching whilst in this world, where they might have been saved but for him!

Should this meet the eye of any who must read his own character here written, as he values his own immortal soul and those of his own household, let him pause and consider and before it is too late, "let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon."

SENEX.

For the Episcopal Recorder.

Messrs. Editors,—It was announced in several churches last Sunday, that Professor Ogilby was about to deliver two sermons on the British Reformation in this city. You will oblige a constant reader and a seeker after light, if you can inform him whether this is done by and with the consent of our Bishop; and if not, whether it is competent for a simple Presbyter to do that which a Bishop may not. If it has been done by and with the consent of the Bishop, can you inform me whether that which is thought dangerous in a Bishop, can be done with impunity by a Presbyter? If again, the assent of the Bishop has not been obtained, is it not contumacious in the Rev. Professor, after the Bishop's recently published letter to Bishop Hopkins, to oppose his expressed views, and entirely opposite to the *professed* views of that portion of the Church with which the Rev. Professor acts? If you cannot answer these queries, perhaps if you will give them a place in your columns some of your readers can.

For the Episcopal Recorder.

EXTEMPORARY PRAYER.

Eleven or twelve years have elapsed since the time I determined to give annually a mite for the support of the Episcopal Recorder, on account of its being, in my opinion, the advocate of the proper and genuine doctrines of the Church. Twelve years have made no change in the sentiments of the Recorder, nor have my own opinions changed in the smallest degree. I am now, as I was in 1832, the advocate of the doctrine of a spiritual regeneration independent of any grace ordinarily received through infant baptism; of the exclusive use of extempore prayer in the closet and at the family altar; of the assembling together of friends and of a whole congregation for free and fervent prayer; of revivals of religion and sudden extensions of religion, with extraordinary efforts to win these great blessings from heaven; and of active lay co-operation for the extension of the limits of the Church.

These have been the means which under God have caused so rapid a growth of our communion; and the same principles and means will keep us up, and continue to make us increase in numbers. After all, the Episcopal Church does not superintend more than a sixteenth part of the people of this remarkable republic. Who of us is satisfied at our remaining in so small a minority? I wish to see the Church increase in size, but, above all, to advance in godliness. True spiritual religion is what our communion should be always striving for. There is, I fear, too much stress laid on the externals of our Church; too much reverence—almost a kind of worship of diocesan episcopacy, is, I am apprehensive, indulged in by some of our members with the sacramental seals upon them. Then our Liturgy: what peans arise for it! Brethren, such immoderate regard to outward matters is all wrong. Episcopacy is good, our Liturgy is good—but neither *saves the soul:* of course I do not suppose that any one who reads this piece supposes that either does save the soul: yet I speak thus to show what inferences may be made from the writings and speech of those communicants, who are always lauding the externals of our Church. "Out of the abundance of the heart the mouth speaketh." Let us keep our thoughts on Jesus Christ and on the pure and holy law of God; and the external matters will then sink down to their secondary importance.

One matter very momentous to Episcopalians is the cultivation of a habit of praying in unstudied language. I consider this to be of very great importance in order to the possession of zealous piety in the Church. If we use no other prayer than that on the stated occasions as set forth in our Liturgy, we do not pray half often enough, and we would not pray at all in the closet—for mark that fact: the Liturgy gives no forms of prayer to be used in the closet. The Liturgy seems to infer, that we are all fervent extemporary prayers before we go to church to join in the worship by pre-composed forms. In fact, this is what I consider to be the meaning of our Liturgy: and I hold this to be proper and genuine Church doctrine.

If I were to say, no extemporary prayer, no piety in the soul, I would only say what I firmly believe. The Holy Spirit dwells in all the regenerated, and he who prompted holy men of old in an extraordinary manner, has his ordinary manner of prompting the children of God with sufficient language for worshipping God in spirit and in truth. In the closet, and at the family altar, let never a form intervene to shield the soul from a free communion with its God. This is my word of exhortation to my brethren of the Church. We should strive for active piety; which is a thing the Episcopal communion particularly needs at the present time: and fervent prayer to God is the best means of stirring up our zeal and activity.

The great contention in the Episcopal Church during the last four years, has had the effect of rendering us less devoted than formerly to the cause of Jesus Christ. Since 1839, we hear but rarely of a revival or sudden extension of religion in any of our congregations; and prayer-meetings have been suspended in congregations which previously regarded them as *fountains of godliness;* and our missionary enterprises languish for want of our former pious liberality. While these things have been observed, we have noticed an increase of forms and ceremonies, and of the reverence for the external matters. Let us return to the pious activity of our former years. Where prayer-meetings have been suspended let them be recommenced: they are meetings at which the sweets of "the communion of saints" are enjoyed in a high degree; they are meetings which open the hand to liberal acts, and all for the pleasure of giving in the cause of Jesus Christ; they are meetings by which clergymen can attach their flocks to them by a remarkably strong tie. Brethren of the clergy and laity, there is no tie so strong to hold men together in unanimity and love as the tie of spiritual religion. Let us strive by much prayer for that growth in grace and that whole sanctification which is the privilege of the seeker for true spiritual religion to attain. And let us in all our wants and varying circumstances recollect, that it is "the fervent effectual prayer" that availeth much.

A BALTIMORE LAYMAN.

UNITARIAN TRANSCENDENTALISM.

To the Editors of the Episcopal Recorder

To show what are the ultimate tendencies of error, when men begin to forsake the simple truth "as it is in Jesus," allow me to call the attention of your readers to a few extracts from the writings of the latest school of New England Unitarians. There is indeed nothing new in these views, they are only the revival of ancient heresies, as imparted into this country, from Neologistic Germany. If we understand the system which has been set forth, it amounts simply to this—*man is his own God—the created and the Creator are the same;* what other meaning can such words as these convey. "There is no bar or wall on the soul where man, the effect, ceases, and God, the cause, begins."

If the old Puritans could rise from their graves and see into what strange paths their children have wandered, we doubt not that they would be right glad "to hold fast the form of sound words," as contained in the "Book of Common Prayer," which they so unhappily laid aside.

The following extraordinary sentences, we are sure to say, sound very little like Scripture:—

"The simplest person, who in his integrity worships God, *becomes God;* yet forever and ever the influx of this better and universal self is new and unsearchable. What we commonly call man, the eating, drinking, counting man, does not, as we know him, represent himself, but misrepresents himself. Him we do not respect, but the soul whose organ he is, would he let it appear through his action, would make our knees bend. I feel the same truth in my trivial conversation with my neighbors, that somewhat in each of us overlooks this by-play, and Jove nods to Jove from behind each of us. The idealism of Berkeley is only a crude statement of the idealism of Jesus, *and that, again, is a crude statement* of the fact that all nature is the rapid efflux of goodness executing and *organizing itself. A* wise old proverb says, 'God comes to see us without bell:' that is, as there is no screen or ceiling between our heads and the infinite heavens, *so there is no bar or wall to the soul where man, the effect, ceases, and God, the cause, begins.* Meantime *within man* is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; *the eternal* ONE. And this deep power in which we exist, and whose beatitude is accessible to all of us, is not only self-sufficiency and perfect in every hour, but the act of seeing and the thing seen, *the seen and the spectacle, the subject and the object are one.* Every man's words who speaks from this life, must sound vain to those who do not dwell in the same thought, on their own part. What is the aboriginal self on which a universal reliance may be grounded! What is the nature and power of that sconce-baffling star, without parallax, without calculable elements, which shoots a ray of beauty even into trivial and impure actions, if the least mark of independence appear. This is the ultimate fact which we so quickly reach on this as on every other topic, the resolution of all into the ever blessed ONE."

The following is a brief and more intelligible explanation of the system, as given by an admirer of the doctrine, or rather, as he describes himself, an "*amateur* in the matter."

"We can overcome altogether the passions, the tendencies downward to the earth, which obstruct us in our aspirations toward God. Men may become merged in the Divine essence, and, when the term of aspiration is completed, they will lose their distinctive characteristics, and with them all individuality; for the ideal is the same for all, and when men have fulfilled the law of their being, individuality will be lost in that which is the type of all individuals. When man, therefore, has fulfilled the law of his being, *he is* ALONE; *for beside him there is nothing.*

"All men who are true to their own natures have become *one* with the infinite—the ideal is no longer before them, and above them, as a check on their conduct through life, but they are identified with the Divine Substance, which works through them, they being but the openings and avenues through which the Divine energy performs actions no longer theirs."

C.

For the Episcopal Recorder.

TRACT SOCIETY'S HOUSE, }
New York, Feb 12th, 1844. }

The main object of this letter is to bespeak your interest and prayers in behalf of the 1,500,000 Germans in this country, and the devoted band of colporteurs who are labouring for their evangelization. The spiritual condition of a large part of this population is such as to excite the deepest sympathy. Without an adequate ministry; without Sabbath-school instruction, to a great extent; without Bibles, in many cases; without an evangelical literature, for young or old—where can there be found a population of equal numbers, presenting a stronger claim to the prayers and charities of American Christians than this; whether you regard their temporal or eternal destiny, or their present and prospective moral and political influence? The combined motives of benevolence and self-preservation impel us to prompt and vigorous efforts to evangelize the Germans.

The colporteur system, which was so efficiently employed in the great Reformation, and which is now so successfully prosecuted on the Continent of Europe, and among our own destitutions, is happily adapted to our immigrant population, as daily observation demonstrates. While it is difficult, if not impossible, to provide an adequate ministry for the existing generation, we have reason to believe that Providence will raise up a sufficient number of well-qualified colporteurs, speaking the German and other foreign languages, as soon as the means are provided for sustaining them. There need be no limit to the multiplication of suitable books. Besides 104 Tracts, the Society has stereotyped Baxter's Saint's Rest and Call, Doddridge's Rise and Progress, Pilgrim's Progress, Nevins' Practical Thoughts, Memoir of Harlan Page, Krummacher's Elijah the Tishbite, &c. &c., in *German,* and others will be issued from time to time. An arrangement is now completed with the A. B. S., by which our colporteurs will be supplied with the Scriptures for the destitute. Nothing is lacking to make this system a means of untold spiritual good, but funds for its prosecution and the influences of the Holy Spirit, in answer to prayer.

There are now *sixteen* German colporteurs, (besides 11 American,) labouring in six or seven different States. I think it will afford you pleasure to receive a few extracts from some of their reports, recently made. They will shed some light on the condition of this interesting population; the adaptedness of the system to benefit it; the true mode of reaching Roman Catholics, and the feasibility of their conversion to God.

I have before me fourteen Reports from three German and Danish colporteurs, who have been employed among the 30,000 immigrants in this city. I cannot afford the space even to give a summary. One of them remarks that, "the Romish Priests (German) are dreadfully enraged against the system: they see that it is laying the axe at the root of the tree of Papacy." The Romanists are now employing the same means in self-defence, and recently the wife of one of our colporteurs (formerly a Romanist,) was called upon and urged to buy Romish books!

Three Lutheran and two German Reformed colporteurs are now at work in Pennsylvania, and the Holy Spirit is crowning their labours with abundant success. One of these, *Mr. J. Wingert,* writes Jan. 23d, reporting 158 families visited in three weeks, among whom were sold more than 100 volumes, and others supplied gratuitously; thirty-seven families were destitute of the Bible. The district visited has but one Church; but there were three distilleries and two taverns. He made efforts to promote common-school education, and for this a man prepared to horse-whip him, as he was told by the individual, who became subsequently a warm friend, and sent five of his children to school.

A single extract from Mr. W.'s letter must suffice—"God seems to have blessed the reading of our German books and Tracts in a family in C———. The father and some of the children can read, and read some of the publications in the hearing of the mother who cannot read. She told me she would give all she possessed if she could learn: I replied that if she would follow my directions she would be able to read in less than three months. 'You must rise early in the morning,' said I, 'fall on your knees and ask God to give you a clear heart and enable you to learn to read His Word: then sit down with one of your daughters a half hour in the forenoon, the same time in the P. M., and an hour in the evening, book in hand, and you will accomplish it.' I saw her the other day with the Bible in her hand, when she told me she could read for herself now, and it gave her more satisfaction than any event of her life: she could never cease to be grateful to me. The whole family are apparently striving to enter in at the straight gate. The father is now teaching a large school gratuitously, with which he prays and sings daily."

Mr. J. Ecmentrout's semi-annual report has just came to hand, from which it appears that he has visited 1,703 families, containing 3,578 adults, among whom he has sold 1,190 volumes, and granted 239 volumes and several thousand Tracts, to more than 1,000 families. He expresses gratitude to God for having been enabled and inclined to visit "more than 3,000 adults, who have immortal souls, and place in the hands of each a book or tract exhorting them in public and from house to house to 'flee from the wrath to come.' A few souls, at least, have already been plucked as brands from the eternal burnings: to God be all the praise."

The Rev. J. B. Shade, a recent graduate of the Mercersburg Theological Seminary, writes from Berks Co., Penn., Jan. 9th, that he has "preached and lectured about seventy times, in eight or ten different congregations, within about six weeks. I have held nineteen meetings since Dec. 31st, (ten days) and the Lord has poured out his Spirit upon us. More persons attend public worship now than for years before. I am now following my public efforts with my books and personal conversation, and succeed in selling a book in almost every family. We have no excitement; but there is a silent, deep influence at work. The people have read their Bibles more within the last few weeks than ever before, and now are prepared for our books.

January 20th, Mr. S. writes, "I preached and lectured *five times* on the first day of the year, and once, or more every day since, besides my labors from house to house. The Lord is doing a great work at M———, and nearly *fifty persons,* we hope, have found the Saviour. Rev. Mr. L———, the pastor of thirteen German congregations among whom I am labouring, this very day, *for the first time, himself holds a prayer-meeting among his people.* A number of souls have been brought to a saving knowledge of the truth at W———, where I have chiefly laboured.

"I have visited 111 families in W———, among whom I have sold two Christian Libraries and 112 separate books, amounting to $80 66, and have given publication to others. If I am thus thorough it will take me ten years instead of one to visit this county alone. I have not room to say anything about the peculiarities of this people: let it suffice for the present to say, that it is not a very uncommon thing to find persons in some places, in the grave-yards, playing cards on the tombstones of their fathers!"

"After preaching at M———, a few nights since, I was called out to visit a family, about 11 o'clock; I found the wife on her knees crying for mercy, and the husband trying to drive her out of the house. I spoke to him mildly, and in less than five minutes he began to pray, and *both are now rejoicing.*"

A few paragraphs selected from the reports of *German converted Catholic Colporteurs,* who labor chiefly among the Romanists at the West, will fill my sheet. I hope I have not already wearied you.

Mr. Leger Rittey, (whose deliverance from Rome is sketched in the Nov. No. of the "American Messenger," and who was formerly so confident of the value of Papal masses that he remitted forty-four francs to Germany, to procure more masses for his soul than he could get at Pittsburgh for the same money,) writes from Columbus, O., "I am still laboring here, and some of the most stubborn Catholics visit my lodgings to converse about the Bible and religion. I gave a copy of Baxter's Call to a Roman Catholic, who lent it to his neighbor, also a Catholic: he read it. Afterwards gave him a Bible, and found that the other had procured a Testament, renounced the Catholic faith and joined a Lutheran Church. I also lent Baxter's Call to a Catholic in D———, who read it, spoke highly of it, purchased the Testament, and is in a fair way to embrace the Protestant faith. Mrs. M. and daughter at D———, (Romanists) have apparently experienced a change of heart. Some twenty or thirty Catholic families, who formerly made strong opposition to my labors, now receive me with a hearty welcome. I held two prayer-meetings with them which were attended by all the Romanists. I think four of them became alarmed at their ruined condition. A woman came to me and stated that her mind had been so disturbed that she could not rest the night before, and she could not be at peace till she had found the Saviour. At C———, five persons have been, as we hope, savingly converted."

Mr. John Hauck, (who was one of the earliest converts from Romanism, through the instrumentality of Mr. Rittey, while engaged in colporteur labors at Cincinnati,) has been accidentally engaged in efforts among German Romanists in Indiana. "When approaching a Romanist settlement near O. (Indiana,)" writes Mr. H., "I met some women in the woods on their return from mass, who took me to be a Romanist emissary; and when I addressed them on religion they were attentive, and some of them affected, while others asked me if I had any *rosaries* to sell. I directed them to the Saviour, and they all took tracts with great eagerness. They then pointed out the Priest's house, where I went and had several hours conversation on religious subjects. He entreated me not to labor among his flock: but I thought I must obey God rather than man and went throughout the settlement, conversing and praying with the people in their houses, and with much success. Some of them (Romanists) with tears in their eyes thanked God that he had sent them a man to teach them the way of life. Many souls are now anxiously inquiring 'what they must do' in this settlement.

"Came into a settlement composed mostly of Romanists, many of whom complained of their Priests, who required them to pay $1, before they could be admitted to the Eucharist. One of them said he went to confession and not having $1, the Priest sent him away with all his sins unforgiven. I held a prayer-meeting which many dissatisfied Romanists attended, who, with tears, acknowledged they were not in the right way, and begged us to send them Bibles and a Missionary.

"I was advised not to visit a certain man, who was most notoriously wicked and abandoned. I said, '*if he is the devil himself, I will go to him, if he can only understand German!*' I went; remained with him a few hours, and before I left, he purchased a Baxter's Call, knelt with me in prayer, and has since been attending evangelical preaching."

Six pages of his report are filled with similar details; but I must stop here.

Is it not amazing, that, with all our other departments of labor, Foreign and Domestic; (for the support of which our present receipts are inadequate,) with such results as these of the labors of sixty colporteurs in twenty states, and the large expenditures necessarily involved in the system—even though $150 will pay a colporteur's salary,—there is no sensible increase of donations to the Society's Treasury? *Must we recede from this movement,* so happily commenced, for want of a few thousand dollars? (We cannot "make bricks without straw.") Or may we not hope that Churches and benevolent individuals, in view of such facts as are contained in this letter, will promptly afford us the means of greatly extending the work; so that *the masses* of the people, native and foreign, Protestant and Romanists, may have an oral or a printed message from Calvary? May we not rely on *your* prayers, contributions, and influence in behalf of this object?

Yours fraternally.

R. S. COXE,
Cor. Sec. A. T. Soc'ty.

For the Episcopal Recorder.

CHARITY AT HOME.—No. 2

In a previous article under the above title, I spoke of the recently introduced system of *Colportage* as a mighty engine of moral power. It is beautifully adapted to the present condition and wants of our country and especially has it proved a most successful means of arresting the progress of Romanism. And I intimated that it might be the peculiar instrumentality of the age for the more rapid and universal spread of the truth; for as Providence wisely selects the best means to accomplish his ends, we may expect each age, differently characterized as it is, will require systems of moral action adapted to its character. Though truth remains the same unchangeable identity, the best *modes* of bringing it before the mind, and enforcing it on the heart and conscience, will vary with the ever-varying characteristics and conditions of the age. The wise disciple, intent on the best interests of his Master's kingdom, will study the character of his generation and seek out the best means of doing good which that allows.

It will not be amiss here to look for a moment at some of the leading features of Colportage, and see what elements of power it has, and consequently what claims it has on the patronage of the friends of reform and religion.

1. *It employs the press.* It calls up the spirit of the excellent men of other times, and makes them act over again the most interesting scenes of their very useful ministry. It sends Bunyan, and Baxter, and Doddridge and Edwards abroad again over the face of a wicked world, as preachers of righteousness to thousands ready to perish. In the "pines" of New Jersey—amidst the wastes of the Alleghanies—under the scorching sun of Florida—in the wide wilderness, and over the boundless prairies of the West—these excellent men, raised from the grave of oblivion by the mighty arm of the press, lift up their voices and spare not. They now speak by a thousand mouths. They go where no living preacher may go—preach to myriads that never cross the threshold of the sanctuary—enter the privacy of the bedchamber—drop a word of exhortation, warning, alarm, or consolation, where the witchery of the world's fascination has lost its charm, or the sable folds of affliction are drawn about the soul—or an unseen shaft from the quiver of the Almighty has transfixed some thoughtless soul, and made it ready to receive at their hands, the balm in Gilead, and the Great Physician. Through the agency of sixty colporteurs traversing twenty-two states, these mighty men of a by-gone generation are still preaching "liberty to the captives and the opening of the prison to them that are bound."

2. Another beautiful feature of colportage is that it enlists in the service of our Master, a *powerful lay agency.* Our mode of warfare against our common foe, has been like that of a great army going out to battle, yet when the tug of war comes, and the enemy are actually to be met, only the officers of our army go out to do battle, while the rank and file have little more to do than stand and look on. Our enemy is wiser—the votaries of every false religion have a service for all ranks and conditions of their adherents. They put their means to their ends—have a work suited to every man—or rather find and employ a man suited to every work.

We have thought to convert the world through the agency of ministers alone. But we have found that there is much, very much which, for two reasons, they cannot do. First, they are not, and by no probable process can we make them numerous enough, (be they never so laborious and faithful) that they may do one hundredth part of the evangelical labor, which the finger of God points out as developing on the Christian church. And secondly, there is much to be done, which ministers cannot do as well as laymen. In no age were the indications of Providence more distinct as to what Christ expects of his people. Yet it is not physically possible that the present corps of ministers should be more than leaders in this immense work. What shall be done? The case is clear. An immense *lay agency* must be brought into the field. The providence of God has settled this question. What say you then, my friend, to the colporteur system? Is it not a child of providence, reared up among us at this particular time, and brought in to achieve a noble purpose? It is especially designed to draw out and employ in the actual service of our warfare, the talents and moral energies of laymen.

3. Another feature of Colportage is, that it seizes hold of and uses the power of *personal address* to the sinner. The efficacy of this kind of agency is well understood by all who have made trial of it. Multitudes may be reached in this way, who can be in no other. And other multitudes who fall within the pale of the ordinary means of grace, find the truth they have so often heard and rejected, forced home upon them in no ordinary manner, when addressed by the fireside, and the personal appeal is made by a friend, their fellow and equal. We are beings of sympathy, and we can scarce y estimate too highly an agency, which so beautifully *adapts* itself to the various conditions of men as to give full play to *sympathy.* The Colporteur is a man *from the people*—and not this alone—but he is, as far as such can be obtained, a man familiar with the condition, mental, moral and physical, of the class to be benefited. Romanists—infidels—men of the Western wilds—foreign emigrants—Germans of our native state, are severally to be reached by one called out by the grace of God from their own ranks. Strange indeed if an agency so much in accordance with right reason and common sense, and withal so much in accordance with the spirit of Christianity should not be successful.

4. The last characteristic I shall name is that the peculiar and appropriate field of its labors is *the spiritual wastes* of our country, and of the world. Its field is all that vast territory which is not cultivated by others.

Have you a population about you whose ear is not reached by the preacher, where the Sabbath school sheds not its blessings, nor the press its healing leaves, there is the field for the Colporteur.

But I need not enlarge. A word to the wise is enough. Before urging the claims of this system on all who love the truth, I shall present it in its application to the people of our own state.

R.

For the Episcopal Recorder.

"LECTURES ON THE LAW AND THE GOSPEL."

The demand for a *fourth* edition of a work, so substantial and instructive, as every evangelical Christian must consider these Lectures to be, we regard as one of the favorable signs of the times. Here we have the old-fashioned theology of the Church and the Gospel, uninfected by any of the modern heresies that vex the land, and undiluted with any of those puerile attempts to amuse the fancy, with which many of our writers seek to make the truth more popular and attractive. This book recommends itself to us, simply by its clear and distinct setting forth of Christian doctrine, and earnest enforcement of Gospel motives. When we say, that the demand for a fourth edition is one of the favorable indications of the times, we have more especially in view this fact—that these Lectures must make their way, not by *amusing,* but by *edifying*—not by *stimulating the fancy,* but by *instructing the heart;* and the call for such solid food, indicates a healthier appetite, and stronger powers of digestion than we have been accustomed to look for among the Christians of our day.

The writer hopes that no motives of delicacy will prevent the editors of the Recorder from inserting this brief notice of a valuable book.

C.

QUESTIONS ON THE XXXIX ARTICLES.

ART. XVIII.—*Of obtaining eternal salvation only by the name of Christ.*

1. Who are condemned in this article?
2. Will sincerity in *error* save us?
3. On what ground is this sentence passed?
4. Have men a right to set forth a way of salvation which God has not done?
5. What way has God set forth?
6. What ways have men set forth?
7. Does this article consign all the heathen to damnation?
8. What is the light of nature?
9. Is revelation contrary to the light of nature?

The Episcopal Recorder.

PHILADELPHIA, MARCH 2, 1844.

CONFIRMATION.—The season of administration of this interesting rite in our Churches, calls our attention to the subject. We are the more ready to consider it, because we have seen it lately foolishly urged, by those who know nothing of our whole Ecclesiastical system, that the minister has no right to enter into any consideration of personal character or personal piety in the individuals desiring to be confirmed, but must admit, without the power of refusal, all who "can say the creed, the Lord's prayer and the Ten Commandments." There is no point connected with the ordinance, more manifest, than that the *sole* power of judgment in regard to the qualifications of candidates is left in the hands of the Pastor. The Church requires him, to prepare them for the rite by adequate and proper instruction, and to judge of their preparation and fitness for the profession which it involves. The 26th Canon makes it his duty, "to present for confirmation, *such persons as he shall think properly qualified,* and to deliver to the Bishop a list of the names of those confirmed." The Prayer-book makes it his duty to "either bring or send, in writing with his hand subscribed thereunto, the names of all such persons within his parish, *as he shall think fit* to be presented to the Bishop to be confirmed." The whole power of judgment is left with him, of the sufficiency of instruction in religious knowledge, and of the preparation of character, in religious experience. This is the habitual, uniform action of our Church, upon this subject; nor would any Bishop, in our land, be willing to confirm a person not thus presented by the Pastor, unless under some very flagrant and manifest circumstances of injustice in his course. The universal habit of our clergy is to make their instruction and examination of persons for confirmation precisely the same, as for the Lord's Supper, to an union in which it is considered the rightful entrance. We rejoice in the habitual seriousness and fidelity which mark this instruction. Our clergy are labouring faithfully to do their Master's will in this connexion. But violent and bitter spirits around us lose no opportunity to give a contemptuous fling upon this subject if they can. Whether the members of our Church, are really more or less pious in fact than those of other religious societies around us, we must leave for other persons, and for another day to determine. But that our provided system is all that could be justly or reasonably required to gain the utmost end in regard to personal character in professors of religion in our Church, we confidently affirm. We trust our clergy will strive in meekness, amidst much reproach, to be more and more faithful in duty to God, and careless of the judgment of men, in this peculiar connexion and line of responsibility. Thus shall we best confute the adversaries, and honour and edify the Church of God.

RHODE ISLAND CATECHISM.—We have received a little Catechism, published in Providence, "with the approbation of the Bishop of Rhode Island," which has entered us as a small sign of important things. It is the Church Catechism, with the excellent and evangelical explanation of the venerated Basil Wood, improved by further additions of questions and answers. Some few of the explanatory questions and answers, will shew that our old friend Bishop Henshaw, holds, after all, with none of "the novelties which disturb our peace." This is a small matter, but not an unimportant one. The children of our Church in R. I. are not to be taught the pestilential doctrine of sacramental justification and salvation, under the sanction of their Bishop but to be led to green, living pastures of Scriptural and divine truth. The Bishop, in giving his authoritative approbation to the important truths of this little Catechism, in the present crisis, gives another pledge to the Church, that he will be found on the side of Scripture and protestant truth, in the great questions which are now before us, and must soon be settled.

We give our readers, as specimens, the following extracts from this Catechism. They may readily judge of their bearing and their importance:—

Q. How are we to be delivered from this state of sin and death?

A. By grace, through faith in Christ; and in Baptism we make a profession of faith in Christ, and receive the outward sign of union with him.

Q. Can the outward sign by itself be effectual to salvation?

A. No: the inward and spiritual grace is necessary. Without this, it can only introduce me into the outward and visible church, in which there are hypocrites as well as saints.

Q. How are you to judge of yourself whether you be a partaker of the inward and spiritual grace, and therefore really a "member of Christ, a child of God, and an inheritor of the kingdom of heaven?"

A. By searching my heart and life, whether I bring forth fruit agreeable to my profession, and earnestly strive to fulfil those things which were promised in my name at my baptism.

Q. What is meant by believing or faith?

A. A heartfelt conviction of the truths of the Gospel, which will lead me to depend thereon for salvation and eternal life.

Q. What effects doth faith produce in the heart and life?

A. Love to God and man; and victory over the world, the flesh and the devil.

Q. Is faith absolutely necessary to salvation?

A. Yes: without it we cannot please God.

Q. Whose gift is faith?

A. The gift of God.

Q. On what foundation does true faith rest?

A. On the Holy Scriptures.

Q. How were the Holy Scriptures given to man?

A. By inspiration of God.

Q. Ought you to prize the Bible very highly.

A. Yes; it is the best of books, and was given me to teach the way to eternal life.

Q. How ought you to study this blessed book?

A. With earnest prayer to God for his Holy Spirit, that I may believe what it reveals, and practise what it commands.

Q. What do you mean by the "Holy Catholic Church" in which you profess to believe?

A. The word Catholic means *universal*, or the *whole*; and by the *Holy Catholic Church*, I mean all those in every age and nation, both in heaven and on earth, who being united to Christ as their spiritual head, serve and worship God aright.

Q. But are all those who join in the outward ordinances of the Church actually *Holy?*

A. No; it is to be lamented that there are multitudes, who are outwardly joined to the Church by baptism and profession; who are not inwardly true members of it, because they live in sin, and in ignorance of the true doctrines of Christ.

Q. What do you mean by "*the communion of saints?*"

A. That fellowship or religious intercourse which godly persons have with each other, and which is founded on their union with Christ by faith?

Q. How many parts are there in a Sacrament?

A. Two; the outward visible sign, and the inward spiritual grace.

Q. What is the advantage of receiving merely the outward sign?

A. It only proves the partaker to be a member of the visible Church, in which there are hypocrites as well as saints.

Q. Do not many content themselves with receiving the outward visible sign?

A. I am afraid they do.

Q. What then should be your chief concern?

A. To obtain the inward spiritual grace, not resting in the outward visible form.

Q. And when are persons made the children of grace in baptism?

A. When through God's free mercy the thing signified accompanies the outward form.

Q. What are you to think of a baptized person who is in an unconverted state?

A. He is to be considered as being equally far from God, as if he had never been baptized.

Q. What is the chief design of the holy ordinance of the Lord's Supper?

A. To remind us of the exceeding great love of our Master and only Saviour Jesus Christ, who died for us, and the immeasurable benefits, which by his precious blood-shedding he hath obtained for us."

THE CHURCH, THE LORD'S ALMONER TO THE WORLD.—This is the title of a sermon by the Rev. Francis Vinton of Newport, before the Rhode Island Convocation. It is intended to exhibit and enforce the principles that the Church must look exclusively to her own children for the means of extending the knowledge of the Gospel; that there should be no limits to the expanding beneficence of the Church;—and that in the distribution of her charities, the preference should be given to those who are of the household of faith. The discourse is generally a good one,—though we cannot concur in the extreme view which our author takes of some of his points. We cannot allow the language to the majesty of the human will in the unconverted, which he requires on pages 10 and 11; nor can we agree in the narrow limits which he assigns to the operation of Christian motives and obligations. We regard the world as a redeemed world, every member of which has an equal right to the privileges of the Gospel, and is therefore bound, by all the obligations which the Gospel suggests, to all the duties which it requires. And whether they personally confess these obligations or not, we think cannot affect their present duty or future responsibility. As we are authorized to say to every human being, "Ye are not your own, for ye are bought with a price;"—we are required also to urge the obligation upon every one, "therefore glorify God in your bodies and your spirits, which are his."

PUSEY'S SERMON.—The Rev. Dr. Lee, Hebrew Professor in the University of Cambridge, has published an able pamphlet in reply to Dr. Pusey's Sermon on the Eucharist. An extract may interest our readers, although we doubt not that most of them are heartily tired of his "novelties."

Just in proportion as you have lost sight of the Scriptures, and of the simple but efficient modes of teaching, and of the genuine results of these, the renewal of the soul through grace; in the same have you also lost sight of the true intentions of the Orthodox Fathers of the Church, and of the doctrines of the Apostolic and Protestant Church of England, of which you are a Member. In the same, too, have you approached to the formal, worthless, earthly, and superstit ous notions of the Church of Rome. Instead of that *Faith* which once animated our Reformers and Martyrs;—of that *Light*, which poured in upon them from the simple spiritual apprehension of Holy Writ;—of that *Love* to God and to man, which was shed abroad in their hearts by the *Holy Ghost*; and of that lively *Hope* and *Faith*, which enabled them to glorify God in the very fires, and which has so abundantly, since their days, not only emancipated the human mind, especially in this happy land, from the darkness and folly which ages of ignorance had had upon it, but has enlightened, inflamed, and led it onward, even to these our times, to results the most excellent, whether as it regards the things of this world, or of that which is to come; and which still seems to hold out further prospects of wealth both temporal and spiritual, to be realized here and elsewhere, which it hath not yet entered into the heart of man fully to conceive.—Instead of this, I say, and of those still higher stages of spiritual and intellectual illumination and prosperity, which it is but reasonable to expect the unfettered energies of man will arrive at, you and your School are proposing and urging, with all the earnestness of a zeal the most blind and perverse, that we should again return to the mummeries which had so long chained down to earth our best and noblest endowments; and, that our Church should again become the willing slave of ignorance the most palpable, and of superstition the most degrading,—again succumb to the rule of an hierarchy, at once the most usurping, tyrannical, oppressive, and cruel;—again to incrust itself, as it were, in the unintelligible and useless jargon of the schools, the traditionary trash of useless religious fraternities;—the dusk and darkness of the Monastery, the Nunnery, the Cell, or the Hermitage!—again to endeavour to set the troubled conscience at rest by money-bought pardons, indulgences granted for value received, pilgrimages undertaken, works of supererogation to be engaged and persevered in, the flesh mortified under the vain hope of thereby purifying the spirit; the rotten and rotting bones of Saints, Pictures, and Images of the Virgin, and the like, honoured and almost adored, as presenting the surest means of securing their intercessions with the Most High for their deluded votaries, and thence admission to the glories of heaven! Are we, I say, again to return to all this senseless mummery, superstition, and vanity; and thus,—having begun in the Spirit,—now labour to become perfect through the flesh! Let us, then, throw away the principles which have so far, and so happily, led us; and then, to these ruinous we shall certainly come! If we serve Baal at all, we shall serve him much. To this the Traditions of men have ever led: to this the prostration of the human intellect, and with it ignorance, folly, and vice, of every description, must necessarily succeed. It was by this, that men once *professing themselves to be wise, became fools:* by this, that they changed the glory of God to the image of a calf that eateth hay: by this, that both Gentile and Jew became earthly, sensual, devilish: by this, that the infatuated Church of Rome became the cage of every unclean bird; enslaved and impoverished the nations of Europe; imbrued its hands in the blood of the saints: and, by this, it is now endeavouring again to reinstate itself in that dominion of ignorance and tyranny, which it so long and so mercilessly exercised!

LONDON QUARTERLY REVIEW.—We rejoice to find this important journal bearing such explicit testimony to the true principles of Protestantism, upon which the English Church is founded. In the leading article of the January number, we read as follows:—

"We have heard of a zealous friend of the Vaudois being warned when he was glorying in his Protestantism, not to glory in a negative. We are aware of the philological accuracy on which that warning rests; and that, abstractedly, Protestantism is the renunciation of error, not the assertion of truth: but practically and apart from a play of words, Protestantism, in the sense in which it is used by the great body of the people of England, represents the doctrines of the Bibles as distinct from the doctrines of men.

"The foundation of Protestantism is the affirmation that Holy Scripture contains with all things necessary for salvation: and while, as in the case of our own Church, Protestantism spares with respect councils and fathers as witnesses to facts, or as depositories of opinion, it denies that anything either in councils or in fathers has either strength or authority unless the same be sustained by Holy Scripture. The time for these declarations has arrived. When others avow their settled purpose to 'unprotestantize' the English Church, and when they mourn over the Reformation as a wo, and over the Revolution as a rebellion and a sin, those on the other hand who regard the Reformation as the chief of the blessings which God has entrusted to England, and who look back with gratitude to the Revolution as the human means by which Providence continued to this Church and Nation that great blessing of the Reformation, must not shrink, in silent passiveness, from the duty of proclaiming their juster sense of the duties and the privileges of their condition. The Protestantism which is enshrined in the United Church of England and Ireland as established in these realms is our Protestantism; but while we humbly and gratefully acknowledge our own distinguishing blessing, we must not refuse sympathy with those who, under less favourable circumstances, have at any time renounced the bondage of our common foe."

PAINFUL DISPENSATION.—We have received a letter from Louisville, Ky., dated Feb. 18th, giving us the melancholy intelligence, that two days before, the Rev. Wm. Jackson, Rector of St. Paul's Church, in that city, had been stricken with Apoplexy, and palsy of his right side. He was in his usual health up to the moment when he became insensible; and no cause could be assigned for the attack. When the letter was written, he had so far revived as to articulate "yes" and "no," and seemed on the whole, likely to become still better, but his final recovery was scarcely looked for, though ardently and devoutly supplicated by his numerous friends, and especially his devoted flock.

We regret to add that since the above was in type we have received the following notice:

Died, in this city, (Louisville,) at 5 o'clock this morning, Feb. 23d, the Rev. WILLIAM JACKSON, Rector of St. Paul's Church.

The funeral took place on Sunday afternoon, Feb. 25, at 3 o'clock, at St. Paul's Church.

At a meeting of the Wardens and Vestry of St. Paul's Church, Louisville, held in the Vestry-room of the Church, at 9 o'clock, on Friday morning, the 23d of February, 1844, the death of their beloved Rector, the Rev. WILLIAM JACKSON, was announced by the Bishop, who was requested to preside. Whereupon, it was unanimously

Resolved, That in that mysterious dispensation of Providence, by which they have been suddenly deprived of the services, presence, and affection of their late beloved Rector, they desire humbly to submit to the will of the Almighty Disposer of Events, whilst overwhelmed with a conviction of the magnitude of their loss.

Resolved, That it affords them a melancholy pleasure to bear testimony to his sterling worth, his invaluable labors, and his exalted piety, and to mingle their sympathies with those of the bereaved congregation and sympathizing community.

Resolved, That for thirty days this Vestry will wear the customary badge of mourning.

Resolved, That a copy of these resolutions be communicated to the bereaved widow and brother of the deceased, with the most tender expressions of sympathy, and assurances of their prayers to Almighty God in their behalf.

By order of the Vestry,

R. A. ROBINSON, Secretary.

Louisville, Feb. 23, 1844.

At a meeting of the Vestry of Christ Church, held on Friday, the 23d inst., it was, on motion,

Resolved, That in the sudden removal of the Rev. Wm. Jackson from his situation of usefulness on earth, we recognize the gracious hand of him, who loves the Church, and gave himself for it, and who has promised to be ever with it.

Resolved, That in testimony of respect for him, who was for some time pastor of this Church and congregation, and is endeared to all who knew him, we wear the usual badge of mourning on the arm for the space of one month.

Resolved, That a copy of these resolutions be presented to the widow and brother of the deceased, expressive of our deep sympathy with them in their affliction.

L. P. MACBY, Sec'y.

Feb. 24.

At a meeting of the Bishop and Clergy of the Protestant Episcopal Church, in the city of Louisville, convened in the Vestry-room of Christ Church, February 23, 1844:

Resolved, That by the death of the Rev. WM. JACKSON, late Rector of St. Paul's Church, the Protestant Episcopal Church of the United States, diocese of Kentucky, and the Church in the city of Louisville, have sustained a most heavy and lamentable bereavement.

Resolved, That while we realize that "the hand of the Lord hath done it," we feel solemnly warned of the uncertainty of life, and the duty of more diligence in "working the work of him who hath sent us," and of calling for help in this time of need.

Resolved, That the memory of the excellent character of the deceased, of his many virtues as a friend and minister of Christ, shall cease only with life.

Resolved, That we, the clergy of the city of Louisville, will wear crape upon the arm for the space of sixty days.

Resolved, That a copy of these resolutions be enclosed to the widow and brother of the deceased, with the assurance of sincere condolence and prayer.

CHAS. H. PAGE, *Sec.*

We are sorry that the District of Columbia is called to part with the Rev. C. M. Butler, of George Town, D. C., who has accepted a call to the Rectorship of Grace Church, Boston. We trust that God's blessing will attend him in his new charge.

In our last No. there is an acknowledgment of the receipt of $86 by the Rev. Mr. Adderly, Rector of St. Peter's Church, Beaver Falls, Pa. We are sorry to learn that the Vestry have had legal proceedings commenced against them, for a debt of $150, and are afraid of losing their church edifice on the sitting of the March Court. If any of our readers will aid in the rescue we shall be glad to receive and pay over any sums that may be entrusted to our care.

FELLOW LABOURERS.—The January No. of the Guardian and Church of England Magazine, contains a review of two Episcopal Charges delivered last year in distant parts of the earth. One by Bishop Wilson of Calcutta, the other by Bishop McIlvaine of Ohio. We have already noticed both these admirable antidotes to the errors of the times, and rejoice at the energy with which Churchmen are spreading them over the length and breadth of the Mother Church. We refer to them now for the purpose of presenting our readers with a short extract from the above named review, assured that they will be pleased to see the labours of the excellent Bishop of Ohio, so strikingly connected with the labours of the equally excellent Metropolitan of India.

"It gives us great pleasure to bring before our readers, in one point of view, two Charges delivered by eminent living prelates, in the same year, and in two portions of the globe, so distant from each other, as well as from our own beloved country. Under the present circumstances of the Church of Christ as planted not only in England, but in India and America, we need scarcely observe, that the two Charges before us bear, to a very considerable extent, on the same subject. The all-absorbing topic which seems well nigh to engross the attention of the Bishops, Clergy and Laity of our Church at home, appears to possess equal interest for the same classes in our oriental territories, as well as for the Episcopal branch, at least, of the American Church. These Charges may emphatically be styled, 'a voice from the east, and a voice from the west.' We rejoice to say that the trumpet thus blown in either quarter of the globe, gives no discordant or uncertain sound. However widely separated in person, Bishops Wilson and M'Ilvaine are in spirit entirely united. The same hallowed strain of Evangelical simplicity breathes throughout both their Charges; the same consecrated ardour in upholding 'the truth as it is in Jesus,' the same unflinching adherence to Scripture principles; the same uncompromising denunciation of Popish and Tractarian error. Thoroughly acquainted with the now openly professed tenets of that mournfully erratic school of theology, and perfectly clear as to its inevitable tendencies; they seem to be troubled with none of those qualms of semi-approbation, which have also to so considerable an extent, unnerved the arm of some at least of our Bishops at home, as they strung their bow, and caused the arrow to pierce so superficially, if not wholly to fall short of its destined mark.

"The shallow objection of ignorance of the system attacked, so frequently made use of to avert the force of the blow aimed, can scarcely be ventured upon, even by the most unscrupulous Puseyites, with reference to either of these learned and excellent prelates. Bishop Wilson, who declares himself carefully to have perused upward of an hundred publications of these misguided dotards, can hardly be supposed, in his acquaintance with the whole system, to fall far short of the American Prelate, who has already done such eminent service to the Christian public by his profound and copious treatise on what may be termed the fundamental *internal error* of the whole system. This error, we need hardly remind our readers, consists in the attempt to substitute the popish dogma of justification by *infused* instead of *imputed* righteousness; thus hopelessly confounding the sanctification of heart and life, through the Holy Spirit's sacred efficacy, by which our *meetness* for heaven is attained, with the justification of our persons before God through the atonement and righteousness of Christ, by which our *title* to heavenly bliss is secured. The fatal tendency of such a system must be evident to every scripturally instructed Christian.

"The capability of forming a judgment on such subjects will probably be readily conceded to these two Prelates, by most for whom we write; and perhaps none will be found to impeach the integrity of their character, or to doubt the sincerity of purpose by which they have been actuated, in thus placing their decided sentiments before the religious public.

"Surely such considerations as these should influence us to listen with attention and respect to the opinions delivered in the publications before us, since it would probably be difficult to select two men more trust-worthy in all points of view, and more capable of lending us unexceptionable aid in the formation of our own judgment on the subject.

"The Bishop of Ohio's volume on Justification, is mentioned by Bishop Wilson in the following terms of cordial approbation.

"'Thank God, our Church has found a noble defender as to this vital point, in a prelate of a sister communion, whom I mention with the honour due to him.—Bishop M'Ilvaine.'

"Such, we believe, is the opinion pretty generally entertained by sound Scriptural Churchmen, of the American prelate's judicious and argumentative volume. We are convinced that every impartial reader who carefully peruses the Charge before us, will think that it is well worthy of the author of the volume already alluded to, both as respects the vigour of the style, and the importance of the matter contained in its pages."

NEW PUBLICATIONS.

DR. CHALMERS' NATURAL THEOLOGY.—We have received from Mr. Carter of New York, a copy of his fifth uniform edition of this valuable and standard work. It is published in two volumes, large type and good paper. Having been adopted as a text book in several of our Colleges, the publisher has reduced the price to 50 cts. per volume. For sale by Mr. Wm. S. Marion, corner of George and Seventh streets. Also by the same publishers

UNLAWFUL MARRIAGE, by J. J. Janeway, D. D., in opposition to a Pamphlet advocating the lawfulness of the marriage of a man with his deceased wife's sister.

CONFIRMATION.—A Tale founded on facts, by Charlotte Elizabeth. An interesting volume, full of wise and pious counsels, in an easy, attractive drapery. For sale by Mr. Hooker.

NEW ENGLANDISM NOT THE RELIGION OF THE BIBLE; being an Examination of a Review of Bishop Brownell's fourth Charge to his Clergy, in the New Englander, for January, 1844. Hartford, H. S. Parsons, 1844.

The *Review* was replete with vulgarity. The Examination we have not found time as yet to read. It may be found at Mr. Hooker's.

MARIOLATRY, or Facts and Evidences, demonstrating the worship of the blessed Virgin Mary, by Thos. H. Horne, B. D. This is a learned and interesting pamphlet of about a hundred pages, edited by the Rev. Dr. Jarvis. We have just been looking through Bishop Hopkins' Lectures on the causes, principles, and results of the Reformation, and embrace this opportunity of recommending them to those who wish to have a calm, sober and truthful delineation of that event. The Lecture on the worship of the Virgin is well conducted, and the charge of Idolatry clearly established. Mr. Horne's pamphlet speaks more directly to the scholar. The Bishop's Lectures are addressed to the public mind, with remarkable clearness and ease.

THE APOSTOLICAL SYSTEM of the Church, defended in a reply to Dr. Whately on the Kingdom of Christ, by Samuel Buel, A. M., Rector of Emmanuel Parish, Cumberland, Md. For sale by H. Hooker, Philad.

MOTHER'S MAGAZINE for March.—P. C. Wilson, No. 7 North Seventh st.

Intelligence.

DOMESTIC.

VERMONT

The Rev. MR. SHAW, of St. Luke's, Lunenburg, has declined accepting the invitation to the rectorship of Immanuel Church, Bellows Falls, Vt.

NEW YORK

For the Episcopal Recorder.

THE FLOATING CHURCH OF OUR SAVIOUR FOR SEAMEN, IN THE PORT OF NEW YORK.

The consecration of this novel, beautiful, and interesting edifice, *The floating Church of our Saviour for Seamen*, built by the Young Men's Church Missionary Society, of the city of New York, took place on Tuesday the 20th of February, under the most gratifying circumstances. The day was fair and the air was mild and balmy, to an uncommon degree for the season. This edifice has probably no prototype in the world. It is a beautiful Gothic Church, erected on a wide deck covering two boats of 80 tons each, 10 feet wide, 70 feet long, attached strongly by large timbers to each other, placed 10 feet apart, for a broad foundation to prevent careening, when the congregation might happen to be unequally distributed on either side. The guards and railing extend 3 feet beyond the building all round it. The apex of the roof is 28 feet high; the walls, at the eves, 11 feet, and the interior consists of an area sufficient to seat 500 persons. The two rows of open seats are separated on each side, by only a middle aisle, 5 feet wide,—there are 42 of them, and they will contain, with those round the altar, the above number. One hundred persons also can find accommodations in the end gallery, in the absence of an organ. None has as yet been obtained, but it is hoped some benevolent individual will by and by, be induced to present one to the mission, that the seamen may have the full benefit of our beautiful and devotional services, performed as the Church intended they should be.

The form of the interior of the roof, is that of a crushed arch, which, together with the side walls are ceiled with notched Cypress-boards so closely put together, as when painted to seem like plastering. The outside is timed and painted, and the building is enclosed with cedar boards, matched together, painted of a dark stone colour, and sanded before the paint was dry. The interior has been painted in *distemper*, by the father and son, H. & O. Ficht, two modest, ingenious artists, until now, from their unobtrusive habits, unworthily buried in comparative obscurity in the city, but whose talents, from this specimen of their skill, can no longer be unknown, or unemployed hereafter, to unprofitable us, by the trustees and building Committees of our Churches. Their imitations of a grained ceiling and Gothic mouldings, and of recesses, which their skill in perspective, has apparently sunk many feet deep into the walls, actually deceive the most practised eyes, many spectators have indeed insisted that they were not looking on a plane surface, and used inexcitable the true length of the building, in consequence of the success of the deceptions. Probably the city of New York does not present more admirable specimens of the success of the art in this way.

Many thousand persons, and among them our most distinguished merchants and respectable ladies and citizens, were drawn to Whitehall slip, near the Battery, during the three days the building was placed there by the builder, Mr. Charles M. Simonson, previously to delivering the same to the Committee, with whom he had contracted to erect and finish it. It was removed from the slip-yard of Messrs. Bishop and Simonson, at the foot of Sixth street, on the East river, where it was built, on Thursday morning, Feb. 15, at 11 o'clock, to Whitehall Slip, a distance of three miles, under the following interesting circumstances. Notice was given only at dusk, the evening before, to some who had a desire to witness the removal,—about 50 ladies, many of them from some of the first families in the city, and 170 seamen, sailed round in it. A steam boat, *the Comet*, with a band of music, provided by the sailors themselves, conveyed the sons of the Ocean from Catharine Ferry to the Floating Church, two miles off, "*round the Hook.*" They landed on an adjoining wharf, and marched in procession, with their banners, into the building, opening to the right and left, as they entered. Nearly all the seats seemed occupied as if an occasion of public worship had called them together. There is no class of men who behave with more propriety, on a public occasion when assembled, than temperate sailors who have lived at temperance boarding houses. Yeomen and Mariners and ladies, were here mingled together in the same groups, and all appeared equally interested in the purpose, which *was to nail three miles in a floating Gothic church, through the East to the North River.*

Just as the steam-boat which was to take it in tow, had made fast her hawsers to the timber-heads of the boats on which it rested, and was ready to turn her wheels, the company within, at the suggestion of Rev. R. C. C. Parker, the Chaplain, all rose up and commenced singing the 100th Psalm:

"With one consent let all the earth
To God their cheerful voices raise."

to the tune of Old Hundred. The scene then became delightfully, and irresistibly impressive. The voices of the ladies were sweetly mingled with those of these weather-beaten tars, in this amazing concert of praise. The Church was slowly moving out of the dock on the waters. The shore appeared to recede, and vessels and shipyards seemed to be passing by as the eye turned to the windows. The edifice first receded from the wharf and all felt the unwonted motion while standing up in the pews, as it advanced into the middle of the East River. It was soon drawn by the tow boat into the current of the channel, and floated easily along with the tide, following, with scarcely resistance enough to part an inch rope. Now and then, it is true, one of the boats would strike, with rather an appalling shock, a cake of drifting ice, of which, in consequence of the warm weather, there was an unusual quantity at this time of tide, in the stream, as they followed in the tow-boat's wake; but the honest tars assured the ladies *there was no danger*, and told them *not to be alarmed,—they could easily save them if the boats should sprung a leak.* Of this there was really no more likelihood, than of the sinking of a Liverpool packet from the same cause: as it was were coppered, and had been some years in use as *a double steam boat*, and had carried, with the engine and boilers, and the water the boilers contained, 1000 persons at once.

The wharves and shipping, from the foot of Sixth street, were passed in rapid succession, and the edifice moved onward at the rate of six miles an hour. In one half hour it reached the Whitehall Slip, where it was safely warped in by the seamen, and securely moored. It was then, after the people had all landed, closed for the day, and the next two days, and the Monday following, (Sunday intervening) opened for the inspection of the public. Probably 5000 persons visited it the first day, and from 7 to 12000 in the whole the next two, it being entirely closed on Sunday. It was not Mr. Simonson's intention to admit visitors on Monday, but at the urgent solicitation of many of his friends, he was induced to continue it open on that day till 5 o'clock, P. M., at which hour it was to be removed. It was difficult to determine which most attracted attention and elicited admiration. The beautiful symmetry and rare novelty of the edifice seemed to please every one. The admirably painted Gothic embellishments and specimens of perspective, and apparent (for they were only apparent) deep recesses in the walls were truly deceptive. The very beautiful, appropriate, and nicely chiselled marble font, near the chancel-rail in front of the communion table, in the shape of the Captain of a ship, was an object as much admired in its idea as execution. It was an object of universal attraction. On the drum head of this novel design for a church, drawn by a son of the Rev. Dr. Anthon, was a shell of exquisite workmanship, sculptured in the same black with the shaft, executed by Messrs. Fisher & Bird, and the gift of St. Mark's Church in the Bowery, of which Dr. Anthon is Rector. To this latter congregation, with that of St. Bartholomew's, the Church is also indebted for a bell; and to the munificence of the above named artists for a beautiful and costly marble slab covering the communion table.

At 5 o'clock, P. M., on Monday, the 19th instant, the edifice was again filled with about 200 ladies and gentlemen, and was towed by the steam-boat Hercules, in beautiful style, to Pike's Slip, on the East river, a mile and a half distant, and placed, in its permanent location, in the dock, out of the reach of tides, ice, and currents, and contact with the adjacent shipping. A lease for a number of years had been taken of the owner, for which, as is necessary in such cases in the port of New York, to prevent the interference of a Harbor Master, the sanction of the city authorities had been obtained.

On the morning of Tuesday, the 20th of February, a large number of ladies and gentlemen, many of them contributors to the fund for the building of the Chapel, assembled in the spacious and commodious reading rooms (100 feet long) of the Sailor's Home, 190 Cherry street, which is in the vicinity of the floating Church. They here found the Rt. Rev. Bishop Onderdonk, and 32 of the Clergy of New York and Brooklyn. The ladies there present, were escorted at 11 A. M., by about 200 sailors, who on their arrival on the wharf opened to the right and left for them to enter first, and then themselves followed into the Church. The group were seated before any other persons were admitted, though the doors were literally thronged, it being the intention to fill the house on this occasion, as far as practicable, as it will be hereafter, with the interesting and hitherto neglected class of men for whose benefit it was especially designed. In about 20 minutes afterwards, it being ascertained that every sailor near the house was admitted, the merchants and gentlemen now waiting at the Sailor's Home, with the Bishop and his clergy, proceeded in procession, Mr. R. B. Minturn being at the head. On reaching the Chapel the Bishop commenced the Consecration Service on the wide and convenient gang-plank connecting the floating Church to the wharf, followed by the clergy, who made the impressive responses as the procession slowly advanced into the vestibule and up the aisle. As stated in the Bishop's Diocesan record in the Churchman of the last week—"The instrument of donation was at request of the consecration by the managers of the New York Protestant Episcopal City Mission Society, was presented to the Bishop by Mr. George H. Bell, Recording Secretary of the Young Men's Church Missionary Society of the City of New York, and read by the Missionary of the Church, the Rev. Benjamin C. C. Parker. The Sentence of Consecration was read by the Rev. William Berrian, D. D., Rector of Trinity Church, and the Morning Prayer by the Rev. Smith Pyne, Rector of Calvary Church, who was assisted by the Rev. Benjamin C. Cutler, D. D., Rector of St. Ann's Church, Brooklyn, who read the lessons, and the Sermon preached by the Bishop. About 30 of the clergy were in attendance. The assistance of the united Choirs of the Church of the Ascension and St. Bartholomew's added much to the solemnity and interest of the service. This Church, combining beauty and simplicity of appearance, and propriety and convenience of arrangement, to a degree, constituting it an admirable model, was erected by the Young Men's Church Missionary Society, but that not being incorporated, the title of the Church was vested in, and accepted by, the incorporated City Mission Society, with the understanding by both parties, that should the former Society succeed in its application to the Legislature for an act of incorporation and be adopted by the Convention as the Diocesan organ for Missions in this part, the Church is to be reconveyed to them.

"This is believed to be the first instance of a floating Church, constructed entirely in Church form. It is a really beautiful edifice, and has attracted very general public admiration. Its erection reflects great credit on the builder, Mr. Charles M. Simonson, on the zealous body of young men of the Church, who provided the expense, and on the Missionary, whose faithful services have contributed much to the interest felt in the cause." C.

New York, Feb. 22, 1844.

WESTERN NEW YORK.

MUNIFICENT DONATION.—Bishop De Lancey acknowledges through the Gospel Messenger the receipt of *one thousand dollars*, from a gentleman who requests that his name may not be mentioned in connection with the gift, to be applied as the Bishop shall deem best, towards the support of Missions in Western New York.

MARYLAND.

The Rev. W. P. C. Johnson, formerly rector of Norborne parish, Martinsburg, Virginia, and late of Truro parish, Fairfax county, has received and accepted a unanimous call from the vestry of St. Andrew's Church, St. Mary's county, Maryland, to the rectorship of the same.

GEORGIA

ORDINATION.—The Rev. Thomas F. Scott, was admitted to Priest's Orders, in Christ Church, Macon, on Sunday last, 18th Feb., by Bishop Elliott, assisted by the Rev. S. G. Bragg and the Rev. Ed. Neufville.

Mr. Scott is the officiating minister of St. James' Church, Marietta.—*Savannah Repub.*

MISSOURI

NASHOTAH SCHOOL.—Bishop Kemper states that a candidate for Orders can be maintained here for twenty-five dollars a year. There are now seven students for the ministry there, and the school can accommodate some twenty more.

FLORIDA

The Rev. JOSIAH PERRY has become rector of St. Paul's Church, Quincy, Florida; and has received letters dimissory from Bishop Hopkins of the Diocese of Vermont, and presented them to the ecclesiastical authorities of the Diocese of Florida.

COTTAGE BOARDING SCHOOL.

THE Rev. J. H. MARSDEN, A. M., has opened at his residence near York Springs, Adams co., Pa., a family school, designed to furnish a thorough education to such young ladies as may be committed to his care. The rates, which in accommodation to the times, will be found reasonably low, are as follows:

Boarding, tuition, except in extra branches, fuel and light, per term of eleven weeks. . . $23 00

EXTRAS

Tuition in Music, Latin, French, and Spanish languages, each per term, in advance. . . 5 00
Washing per dozen pieces, . . . 37½
Use of bedding per term, . . . 1 00
Use of Piano per term, . . . 1 00

The next term will commence on the first Monday in May. A prospectus containing all necessary information will be sent to any person requesting it, and the most respectable references furnished.

March 2—3.

NEW WORK ON CONVERSION.

THE GREAT CHANGE; a Treatise on Conversion, by George Redford, D. D. L. L. D., with an introduction, by Rev. John Angell James, D. D., 180 pp. price 25 cents—third edition. . . 5 00

The proof sheets of this work were received from London on the fourth of November, in anticipation of its publication in England. It passed through the usual examination, and was for sale at our counter on the 25th of November. It addresses a plain, solemn, earnest appeal to the unconverted of every class and character, and will be regarded, we doubt not, as a most valuable accession to the works of the same class, which have come from the pens of Alleine, Doddridge, Henry, Hodge and others. . . 2 50

We believe few persons will read it without wishing to place a copy of it in the hands of those dear to them, whom they are anxious to bring to the knowledge of the truth.—The Biblical Repertory and Princeton Review. . . 2 50

From a careful perusal of it, we would commend it to the public as a truly evangelical and valuable treatise, eminently adapted to gain attention to a most important subject, to dissipate the mistaken hopes of the deceived, to guard the serious inquirer, and lead him in the way of the everlasting. It will, in our opinion, hold its place among the most approved works on practical religion in our language.—*Philadelphia Christian Observer.* . . 2 50

We hope it will be placed in the hands of all our unconverted youth.—*New York Observer.* . . 2 50

It is an excellent little work. The subject is stated in a clear and forcible style, and pressed upon the conscience with faithfulness and power. The objections and difficulties of the subject are candidly met, and fairly disposed of.—*Bap. Record.* . . 2 50

Published by the AMERICAN S. S. UNION, No. 146 Chestnut street.

152 Nassau st., New York; No. 5 Court st., Boston. March 2.

Ecclesiastical Calendar.

SECOND SUNDAY IN LENT.—MARCH 3.

Proper Lessons.—For Morning Service, Ezek. xiv. Luke x. to v. 25. Evening, Ezek. xviii. Eph. v.

THIRD SUNDAY IN LENT.—MARCH 10.

Proper Lessons.—For Morning Service, Ex. xx. to v. 27. Mark ix. to v. 30. Evening, Ex. xx. v. 27, Eph. vi.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN PHILADELPHIA

Emmanuel,	Sunday,	March 3.	Morning.
Nativity,	do.	do.	Evening.
All Saints',	do.	March 10,	Morning.
St. Thomas',	do.	do.	Afternoon.
Advent,	do.	do.	Evening.
St. James',	do.	March 17,	Morning.
St. Paul's,	do.	do.	Evening.
St. Stephen's,	do.	March 24,	Morning.
St. Peter's,	do.	do.	Afternoon.
Epiphany,	do.	March 31.	Morning.
St. Philip's	do.	do.	Afternoon.
St. John's	Wednesday,	April 3.	Evening.
Christ Church,	Good Friday,	April 5,	Morning.
Grace,	do.	do.	Evening.
Trinity,	Easter-day,	April 7,	Morning.
Ascension,	do.	do.	Evening.
St. Luke's,	Sunday,	April 14,	Morning.
Evangelists',	do.	do.	Evening.
St. Andrew's	do.	May 12,	Morning.
St. Matthew's,	do.	do.	Afternoon.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Oak Grove,	Thursday, March 7,	Morning.
Perkiomen,	Tuesday, March 26,	Morning.
Reading,	Thursday, March 28.	

NEW YORK.

BISHOP B. T. ONDERDONK'S APPOINTMENTS FOR CONFIRMATION

Second Sunday in Lent, March 3, Church of the Ascension, *New York.*

Third Sunday in Lent, March 10, Church of the Redemption.

Fourth Sunday in Lent, March 17, St. Jude's Ch.

Fifth Sunday in Lent, March 24, St. Paul's Chapel.

Sunday next before Easter, March 31, St. John's Chapel, A. M.; St. Bartholomew's Church, P. M.

First Sunday after Easter, April 14, St. Mark's Ch.

Third Sunday after Easter, April 28, St. John's Ch., Brooklyn.

ST. ANDREW'S CHURCH

Sunday next being the *first* Sunday in the month, the usual evening service will be held in this Church, commencing at 7½ o'clock.

ST MATTHEW'S CHURCH, *Francisville.*

Next Sunday being the *first* in the month, there will be service in this Church in the evening, commencing at 7 o'clock.

N. B. On the first Sunday in the month, the services are held morning and evening; on the other Sundays, in the morning and afternoon.

SUNDAY SCHOOL MEETING.

The Anniversary of the Sunday-school Union of the South-western district, will be celebrated on Thursday evening next, at 7½ o'clock, on the fourth Presbyterian Church, corner of Twelfth and Lombard sts.

Addresses will be delivered by several distinguished speakers. The members of the several auxiliaries of the Philadelphia Sunday-school Union, Sunday-school Teachers, and the friends of the cause generally are invited to attend.

ASSOCIATION.

Advent Church, Temperance Hall, N. L.

Religious Services will be held every evening during the week commencing March the 3d, except Saturday evening, commencing at 7½ o'clock.

The clergy and laity are affectionately invited to attend. Feb. 24—2t.

ST. JOHN'S CHURCH, N. L.

The Rev. Dr. Ducachet will preach at St. John's Ch., N. L., on Sunday evening next. The subject of his discourse will be "The true greatness of a people." Divine Service will begin at 7½ o'clock.

CHURCH OF THE ASCENSION, NEW YORK.

The visitation of the Bishop of the Diocese to this Parish, will take place on Sunday next. Ordination in the morning. Confirmation in the afternoon.

On account of these services, the evening service usual upon the first Sunday in the month, will be omitted.

ACKNOWLEDGMENTS.

PHILADELPHIA CITY MISSION.

I would gratefully acknowledge the receipt of $40, from the Rev. Dr. Bethune, as the balance of the annual contribution of $100, by the members of his parish. This amount I have placed in the Agent's account. I have also received and placed in the Pastor's Purse account, $5 from "alt."

THOMAS G. ALLEN, *Gen. Agent*

The Treasurer of the building fund for Advent Church, gratefully acknowledges the receipt of the following donations during the last week:

From C. J. Platt, $10; C. Jones, 10; R. Toland, 5; Wm. Cummings, 5; H. G. Allen, 5; Cash, 5; Thomas Singer, 5; P. B. Merrick, 5; C. W., 5; B. Gaskill, 5; Samuel Davis, 10; James Casey, 10; Wm. S. Torr, 10; Rev. Jacob M. Douglass, 5; John B. M'Keever, 5—Total, . . $100

Previously acknowledged, . . 275

$375

ABEL REED, No. 191 Coates street.

A CARD.

The ladies of Trinity Church, Centreville, Bucks co., Pa., take this method to tender their thanks to the ladies of the Churches in Philadelphia, who kindly contributed articles for the fair on the 22d ult. As the result of their efforts they realized the sum of $160.

A REPLY TO WHATELY.

THIS day published, by H. HOOKER, The *Apostolical System* of the Church defended, in a Reply to Dr. Whately on the Kingdom of Christ, by Rev. Samuel Buel, A. M., Rector of Emmanuel Parish, Cumberland, Md. March 2.

NEW BOOKS.

ERRORS of the Times, a Charge, by Bishop

Poetry.

UNITY.

"*One Lord, one faith, one baptism.*"—Ephesians iv. 5.
"*That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.*"—John, xvii. 21.
"*Let us love one another, for love is of God.*"—1 John iv. 7.

1 One baptism, and one faith,
One Lord, below, above!
The fellowship of Zion hath
One only watchword,—love.
From different Temples though it rise,
One song ascendeth to the skies.

2 Our Sacrifice is one;
One Priest before the Throne,—
The crucified, the risen Son,
Redeemer, Lord alone!
And sighs from contrite hearts that spring,
Our chief, our choicest offering.

3 Oh, why should they who love
One Gospel to unfold;
Who look for one bright home above,
On earth, be strange and cold?—
Why, subjects of the Prince of Peace,
In strife abide, and bitterness?

4 Oh, may that holy prayer,
His tenderest and His last,
The utterance of His latest care,
Ere to His throne He pass'd,—
No longer unfulfill'd remain,
The world's offence, His people's stain!

5 Head of Thy Church beneath,
The cathole,—the true,—
On her disjointed members breathe,
Her broken frame renew!
Then shall Thy perfect will be done,
When Christians love and live as one.

E. Robinson.

IN DEPRECATION OF PREVAILING HERESY.

"*In the last days perilous times shall come.*"—2 Timothy, iii. 1.
"*Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power and signs and lying wonders.*"—2 Thessalonians ii. 8, 9.

1 We pray for Zion's sacred cause,
When evil days portend;
Great peace have they that love Thy laws,
And nothing shall offend.

2 But men corrupt the truth divine,
And pompous rites adore;
Or mingle at the holy shrine,
Their own unhallow'd lore.

3 The sole sufficiency of faith
In Christ the crucified,
'Mid vain illusions vanisheth
Of sacerdotal pride.

4 And stoled priests, the halls within,
Where truth from Wycliffe broke,
Bow to the ancient "man of sin,"
And meekly wear his yoke.

5 In temples of a purer creed,
Where late the true light shone,
The fatal splendours now succeed
Of mystic Babylon.

6 O Lord! the sway she thus regains,
Blast by Thy coming bright!
Bind her with adamantine chains,
In everlasting night.

7 Spirit of holiness and power!
Rebuke the advancing wave;
And in the Church's faithless hour,
Convert, restore, and save!

For the Episcopal Recorder.

HINTS BY A LAYMAN.—NO. XXXIV.

A Thirty-first "Tract about Tracts."

My zealous young friend, who has favoured me with so many interesting anecdotes of recent cases of conversion, produced by God's blessing upon the instrumentality of tracts, thus writes: "According to promise, I send you the following anecdote, which I related recently to you. In a book-bindery of this city, many girls were employed. Two of them had joined themselves to Methodist meeting, but, like many others, they became "*backsliders*," and in fact, told me in plain terms, that they "did not believe there was any hope of salvation for them." Remembering what St. Paul says, (in the iv. chapter 1 Cor. 2.,) "moreover, it is required in stewards that a man be found faithful," I determined upon endeavouring, (by God's grace helping me,) to bring these poor creatures to a better thought. I heard they intended going to a ball, which was to be given in a few evenings, and endeavoured to persuade them from doing so; but by the earnestness of my manner, I offended them; and they said, they wanted no more of my religious conversation,—to keep myself from them; they did not want me to talk to them. Finding my good endeavours baffled, I adopted the last recourse in my power: and that was, *the distribution of tracts*. The evening of the day upon which I distributed the tracts in the bindery, was that of the ball. I enclosed, with a note of religious counsel, some tracts to each of the girls of the bindery; and in the parcel for M——, and for E——, I put the tracts entitled, "*To-morrow*," "*Repent ye*," "*I hope to be saved*," "*The Theatre, the Circus, and the Race Course*;" which last, though not exactly about the society of a ball-room, still, I prayed God, might have its effect.

Two days after, I had business in the bindery, and was much surprised to hear my name called by one of the girls who had been offended at me. I went to her, and after having apologised for her conduct towards me, she said she had the curiosity to open the parcel which I handed to her, before she went to the ball, and some of the passages in the tract about the "Theatre, &c." had arrested her attention; "notwithstanding, I went," she said, "to the ball, but all the time the tract was before my mind; and I have now made up my mind to know none other than the Lord for my God! On Sunday, (yesterday) I joined the Church again, and I only hope E—— will do as I have done. I am not going to any more balls or parties; and on last night I prayed God to enable me to keep my wish: and it was the first time I have prayed for three or four months." Our correspondent concludes:—"You may imagine, my dear friend, what must have been my feelings on this occasion. May God of his infinite goodness, bless the young persons who have been brought to a sense of their sins, and pardon them for His Son's sake. The friend of M. is still halting between two opinions; and I have had some religious conversation with her since. At our last interview, I left with her "The Holy Ghost Resisted," "Would You be Happy?" and "The New Year, 1841"; which I pray, may have the influence of God's Holy Spirit exerted upon them, for Christ's sake. Should any thing more, in relation to this interesting case, occur, it shall be immediately laid before you."

One word, reader, to thy conscience, ere we part:—Distribute!

A TALE OF WO.

"Imagine a cold spring forenoon. It is eleven o'clock, but our little dwelling shows none of the signs of that time of day. The four children are still asleep. There is a bed cover hung before the window, to keep all within as much like night as possible; and the mother sits beside the beds of her children, to lull them back to sleep whenever any shows an inclination to awake. For this there is a cause, for our weekly five shillings have not come as expected, and the only food in the house consists of a handful of oatmeal saved from the supper of last night. Our fuel is also exhausted. My wife and I were conversing in sunken whispers about making an attempt to cook the handful of meal, when the youngest child awoke beyond its mother's power to hush it again to sleep, and then fell a whimpering, and finally broke out in a steady scream, which of course rendered it impossible any longer to keep the rest in a state of unconsciousness. Face after face sprung up, each with one consent exclaiming, 'Oh, mother, mother, give me a piece!' How weak a word is sorrow to apply to the feelings of myself and wife during the remainder of that dreary forenoon!"

Seeing that the strength of himself and his family was rapidly declining, William Thom pawned a dear relic of better days for ten shillings, bought four shillings' worth of second hand-books to sell again, and leaving the furniture and key of his habitation with the landlord, set out with his family on foot in quest of bread. After sunset on the third day, Saturday, rain came on, with cold, south east winds. They asked forlorn-looking beings they met what farm-towns in the vicinity were most likely to afford them shelter for the night.

"Jean, my wife, was sorely exhausted, bearing an infant constantly at the breast and often carrying the youngest boy also who had fairly broken down in the course of the day. It was nine o'clock when we approached the large and comfortable looking steading of B——, standing about a quarter of a mile off the road. Leaving my poor flock on the wayside, I pushed down the path to the farm house with considerable confidence, for I had been informed that B—— was a humane man, who never turned the wanderer from his door. Unfortunately for us, the worthy farmer was from home, and not expected to return that night. His housekeeper had admitted several poor people already, and could admit no more. I plead with her the infancy of my family, the lateness of the night, and their utter unfitness to proceed—that we sought nothing but shelter—that the meanest shed would be a blessing. Heaven's mercy was never more earnestly pleaded for than was a night's lodging by me on that occasion. But 'No, no, no,' was the unvarying answer to all my entreaties.

"I returned to my family. They had crept closer together, and, except the mother, were fast asleep. 'Oh, Willie, Willie, what keepit ye?' inquired that trembling woman; 'I'm doobt'o' Jeanie,' she added; 'isna she wuesome-like? Let's in frae the cauld.' 'We've nae way to gang, lass,' said I, 'whate'er come o' us. You folk wanna hae us.' Few more words passed. I drew her mantle over the wet and chilled sleepers, and sat down beside them. My head throbbed with pain, and for a time became the tenement of thoughts I would not now reveal. They partook less of sorrow than of indignation, and it seemed to me that this same world was a thing very much to be hated; and, on the whole, the sooner that one like me could get out of it, the better for its sake and mine own. I felt myself, as it were, shut out from mankind—enclosed—prisoned in misery—no outlook—none! My miserable wife and little ones, who alone cared for me—what would I not have done for their sakes at that hour! Here let me speak out—and be heard, too, while I tell it—that the world does not at all times know how unsafely it sits: when Despair has loosed Honour's fast hold upon the heart—when transcendant wretchedness lays weeping Reason in the dust—when every sympathising on-looker is deemed an enemy —who THEN can limit the consequences? For my own part, I confess that, ever since that dreadful night, I can never hear of an extraordinary criminal, without the wish to pierce through the mere judicial view of his career, under which, I am persuaded, there would often be found to exist an unseen impulse—a chain, with one end fixed in nature's holiest ground, tha drew him onto his destiny.

"I will resume my story. The gloaming light was scarcely sufficient to allow me to write a little note, which I carried to a stately mansion hard by. It was to intreat what we had been denied at B——. This application was also fruitless. The servant had been ordered to take in no such notes, and he could not break through the rule. On repoming my little group, my heart lightened at the presence of a serving-man, who at that moment came near, and who, observing our wretchedness, could not pass without endeavouring to succour us. The kind words of this worthy peasant sunk deep into our hearts. I do not know his name: but never can I forget him. Assisted by him, we arrived about eleven o'clock, at the farm-house of John Cooper, West-town of Kinnaird, where we were immediately admitted. The accommodation, we were told, was poor—but what an alternative from the storm-beaten wayside! The servants were not yet in bed; and we were permitted a short time to warm ourselves at the bothy fire. During this interval the infant seemed to revive; it fastened heartily to the breast, and soon fell asleep. We were next led to an out-house. A man stood by with a lantern, while with straw and blankets we made a pretty fair bed. In less than half an hour the whole slept sweetly in their dark and almost roofless dormitory. I think it must have been between three and four o'clock when Jean wakened me. Oh, that scream!—I think I can hear it now. The other children, startled from sleep, joined in frightful wail over their *dead sister*. Our poor Jeanie had, unobserved by us, sunk during the night under the effects of the exposure of the preceding evening, following as that did, a long course of hardship, too great to be borne by a young frame. Such a visitation could only be well borne by one hardened to misery and wearied of existence. I sat a while and looked on them; comfort I had none to give—none to take: I spake not—what could be said?—words! oh, no! The worst is over when words can serve us. And yet it is not just when the wound is given that pain is felt. How comes it, I wonder, that minor evils will effect even to agony, while paramount sorrow overdoes itself, and stands in stultified calmness! Strange to say, on first becoming aware of the bereavement of that terrible night, I sat for some minutes gazing upwards at the fluttering and wheeling movements of a party of swallows, our fellow-lodgers, who had been disturbed by our unearthly outcry. After a while, I proceeded to awaken the people in the house, who entered at once into our feelings, and did everything which Christian kindness could dictate as proper to be done on the melancholy occasion. A numerous and respectable party of neighbours assembled that day to assist at the funeral. In an obscure corner of Kinnaird churchyard lies our favourite, little Jeanie."

To be continued.

VOWS AT THE COMMUNION TABLE.

"Were the whole realm of Nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all!"

A religious vow is a bond upon the soul: it is a solemn promise, by which we voluntarily oblige ourselves to God and duty, as a "willing people in the day of His power." "The cords of a man, and bands of love," wherewith God draws us and holds us to himself, call upon us by our own deed to bind ourselves. These vows are cords of a man, for they are highly reasonable; and bands of love, for they are an easy yoke, and a light burden.

We here renew our repentance for sin, and it becomes penitents to make vows. When we profess ourselves sorry for what we have done amiss, it is very natural and necessary to add, that "we will not offend any more." We mock God when we say we repent, if we do not at the same time resolve that we will never again return to folly. Times of affliction are proper to make vows; and what is repentance but self-affliction? Vows against sin, resulting from sorrow for sin, shall not be rejected as extorted by the rack, but graciously accepted as the genuine language of a broken heart, and fruits meet for repentance.

We here ask and receive mercy from God; and it becomes *petitioners* to *make vows*. When Jacob found himself in special need of God's gracious presence, he vowed a vow, and set up a stone for a memorial of it.

We here join ourselves to the Lord in an everlasting covenant: and it is requisite, that our general covenant be explained and confirmed by particular vows.

"The light and strength, the pardoning grace,
And glory shall be mine;
My life, and all my heart and flesh,
And all my powers, are thine."

We shall find all the arts of obligation little enough to be used with our souls. As it is not enough to confess sin in the gross, saying, I have sinned; so it is not enough, in covenanting with God, that we engage ourselves in general to be his. We must descend to particulars in our covenants, as God doth in his commands, that we may *more effectually* bind ourselves to duty, and remind ourselves of duty. If the people must distinctly say, "Amen" to every curse pronounced on Mount Ebal, much more to every precept delivered on Mount Horeb.

Come then, my soul, thou hast now thy hand upon the book to be sworn; thou art lifting up thy hand to the most high God, the possessor of heaven and earth; think what thou art doing, and adjust the particulars, that this may not become a rash oath, inconsiderately taken. God is here confirming his promises to us, by an oath, to show the immutability of his counsels of love to us. Here, therefore, we must confirm our promise to him by an oath, to walk in God's law, and to observe and do all the commandments of the Lord our God."

We must bind ourselves against all sin; so as not only to break our league with it, but to enter into league against it.

If ever we conceive an aversion to sin, it is at the table of the Lord; and therefore we should improve that opportunity to invigorate our resolutions against it, that the remembrance of these resolutions may quicken our resistance of it, when sensible impressions become less lively.

We must solemnly avow, that we will not allow ourselves in any sin. Though sin may remain it must not reign.

We must bind ourselves to all duty. It is not enough that we depart from evil, but we must do good. It is not enough to shake off Satan's iron yoke; we must devote ourselves to the service of Christ, and put our necks under the sweet and easy yoke of God's commandments, with a solemn promise faithfully to draw in that yoke all our days. We need not bind ourselves to more than we are already bound to, by the divine law. We are not called to lay upon ourselves any other burden than necessary things, and they are not heavy burdens, nor grievous to be borne. But we must bind ourselves by consent, to that which we are already bound to by law.

We must make conviction of inward godliness, and live a life of communion with God.

Without controversy, "great is this mystery of godliness;" if there be a heaven upon earth, certainly this is it, to set the Lord always before us, having an eye to him with suitable affections, as the first cause, and last end, of all things that concern us; and so having communion with him in providence as well as ordinances. When we receive the common comforts of every day from his hand with love and thankfulness; and bear the common crosses and disappointments of every day as ordered by his will, with patience and submission; when we commit every day's care to him, and manage every day's business for him, having a constant habitual regard to God in the settled principles of divine life, and frequent actual outgoings of the soul towards him in pious ejaculations; the genuine expressions of devout affections: then we live a life of communion with God. Did we know by experience, what it is to live such a life as this, we would not exchange the pleasure of it for the treasures of kings and provinces.

We must remember that all vows must be made with entire dependence upon the grace of Christ to enable us to make them good. We have great reason to mistrust ourselves: Peter betrayed confidence in himself when he said, "Though I should die with thee, yet, will I not deny thee." But we have encouragement enough to trust in Christ: in his name, therefore, let us make our vows; "in the Lord alone have we righteousness and strength, he is the surety of the covenant for both parties: into his custody, therefore, and under the protection of his grace, let us pour out our souls, and we shall find he is able to keep what we commit to him.

"To thee, O Lord, our noblest powers
We joyfully resign;
Blest Jesus, take us for thy own,
For we are double thine."

Young Communicant.

PERSECUTION OF THE JEWS.

It would seem that the measure of the sufferings of the Jews is not yet full. The autocrat of Russia has recently undertaken a project which if carried out, will be painfully oppressive to that much-abused class, and add another instance to the melancholy record of man's inhumanity to man. The Emperor is said to have issued an ukase by which all the Jews in the southern frontier, are ordered to transmigrate to the interior of Russia, to places prescribed by himself, leaving their homes, and abandoning their property. Thirty-three communities of these Jews, which contain a population varying from 500 to 6000 souls, have been plunged into indescribable desolation and misery by this sudden and remorseless act of tyranny. No important or well-sustained charge has been preferred against them, and the whole procedure seems to have reference to some future project of ambition and conquest on the part of the Czar. It is not at all impossible that this occurrence will lead to serious political consequences.

THE POPE.

A leading Catholic paper in Dublin, contains a letter from a correspondent in Italy, who thus laments the condition of the Pope's affairs: "The condition of the Pope's finances is very bad, and the country in a wretched state; but that, notwithstanding, he is obliged to levy further imposts upon the people, for the purpose of increasing the army. The direct taxes have been doubled throughout the States, and the customs-duties have been greatly increased." What a contrast with the palmy days when kings were waiting bare-headed for the Pope's blessing, and every throne in Europe trembled at his nod.

Children's Friend.

THE ALARM WATCH.

A lady, who found it difficult to awake so early as she wished in the morning, purchased an alarm-watch. These watches are so contrived as to strike with a very loud, whirring noise, at any hour the owner pleases to set them.

The lady placed her watch at the head of the bed, and, at the appointed time, she found herself effectually roused by the long, rattling sound. She immediately obeyed the summons, and felt better all day for her early rising. This continued for several weeks. The alarm-watch faithfully performed its office, and was distinctly *heard*, so long as it was promptly *obeyed*. But after a time, the lady grew tired of early rising; and when she was wakened by the noisy monitor, she turned herself, and slept again. In a few days, the watch ceased to arouse her from slumber. It spoke just as loudly as ever; but she did not *hear* it, because she had acquired the habit of *disobeying* it. Finding that she might just as well be without an alarm watch, she formed the wise resolution, that, if she ever heard the sound again, she would jump up instantly; and that she never more would allow herself to disobey the friendly warning.

Just so it is with *conscience*. If we obey its dictates, even to the most trifling particulars, we always hear its voice, clear and strong. But if we allow ourselves to do what we have some fears may not be quite right, we shall grow more and more sleepy, until the *voice* of conscience has no longer any power to awaken us.—*The Child's Gem.*

HABIT.

Little George is six years old. His mother requires him and his sister Ann to recite a verse of Scripture every morning before breakfast. They rise early, and after washing their faces, and combing their hair, they take their Bibles, and study. Not long ago George accompanied his father out of town to see some friends; and, the weather being rather cold, the little boy was left behind until the next day. So in the morning he rose and washed, and then said to the folks, "I should be glad to have you keep still now, for I am going to get my verse." Now, my young readers, just ask your mothers what this story has to do with HABIT.—*N. Y. Teas.*

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions since the report of the 14th inst., has received the following contributions:

From Mrs Sutherland, for Rock Creek Mission, Ill. $2; Calvary ch, East Rockaway, Va, Rev E. H. Sales, $2; Christ ch, Macon, Ga, Rev S G Bragg, rector, half, $29 50; for Domestic, special, $11—total, $40 50, through W H Hubbard, R A in Richmond, from Rev J F Clark, Hinsdale, Va, $13; Mrs E Adams, Lancaster co, Va, $5; Rev T McIlvaine, from B D Cogdell, half, $2 75; Mr M Farland, Oak Point, half, $5; sundries, $2 17; found in the desk at Abingdon ch, half, $2 94; two infants, $3; thanksoffering, from a member of the apostolic church on the village of E. N Y., $25; St Peter's ch, Talbot co, Md, $8; Trinity ch, Plattsburg, N Y, Rev J H Coit, rector, $28, per F Wilson, R A, on Paul, first quarterly collection of St Peter's ch, for 1844, of which $15 is for Nashotah Mission, $211 46; St John's, Providence, R I, Rev Dr Crocker, rector, $112 13; Grace ch, Jamaica, L I, per Rev W E Johnson, $12 28; a member of St Stephen's ch, N Y, per Rev J H Dees, $20; another member, $4; offerings of St Mark's ch, Orange, N J, per Rev J A Williams, half, $25; fourth instalment in the legacy of the late Samuel Williams of Orange, N J, per Rev J A Williams, $500; collection at St John's ch, Elizabethtown, N J, half, $16 65; from Trinity ch, Fairfield, Ct, Rev N E Cornwall, rector, $3 50; Christmas offering of S S, $2; Ladies' Sewing Society, $9; semi-annual contribution of St Paul's ch, Rahway, N J, half, $16; Quinquagesima collection, Trinity ch, Princeton, N J, half, $16 50; a benefactor in N Y, $10; Quin call, St Mark's, Tarrytown, N Y, $20; through Evan H Thomas, Esq, Treasurer of the Diocese of Delaware, Immanuel ch, Newcastle, Del, $30; Christmas offerings S S, $3; St Andrew's, Middletown, Del, $13; St Paul's ch, Louisville, Ky, per Rev W Jackson, rector, $102; Mission of the Good Shepherd, N Y, half, $21 01; Christ ch, Reading, Ct, $7 72; church at Weston, $4 11; a friend, $1—total, $13 43; per Rev W Atwell, Trinity ch, Newark, N J, part, $15 70; from Rev W G H Jones, Rector of Talbot parish, Clark co, Va, Mrs O Byrd, $4 25; Miss M Wilcox, $2 25; Mr Hugh Nelson, $10; a friend, $8; cash, $27 25—total, $51 75; Quin coll, Trinity ch, Westbrook, N J, half, $4; monthly collection in Christ ch, Hartford, Conn, Rev George Woodbridge, rector, $109. Total, $1139 69

Thomas N. Stetson, *Treasurer.*
Feb. 21, 1844. 139 Broadway, New York.

N. B. The Treasurer would remind contributors that all contributions should be addressed to him at his store, No. 139 Broadway, New York, and when made in the form of checks or drafts, to be made payable to his order alone.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee since his report of the 14th inst., has received the following sums:

By W H Hubbard, R A, Richmond, Va: Rev J T Clark, Hinsdale, Va, half, $13; Ladies' Sewing Society, Christ ch, Fairfield, Ct, half, $10; collection for W H Keckle, Africa, $28; Rev C Hudson, from Mrs Elizabeth Acree, Lunenburg co, Africa, half, $2 50; Rev J H Mercer, Boydton, Mecklenburg, from B D Cogdell, half, $2 75; Mr M Farland, Oak Point, half, $5; St John's ch, Talbot co, Md, $8; Trinity ch, Plattsburg, N Y, Rev J H Coit, rector, $28; per F Wilson, R A, on Paul, first quarterly collection of St Peter's ch, for 1844, of which $15 is for Nashotah Mission, $211 46; St John's, Providence, R I, Rev Dr Crocker, rector, $112 13; Grace ch, Jamaica, L I, per Rev W E Johnson, $12 28; a member of St Stephen's ch, N Y, per Rev J H Dees, $20; another member, $4; offerings of St Mark's ch, Orange, N J, per Rev J A Williams, half, $25; fourth instalment in the legacy of the late Samuel Williams of Orange, N J, per Rev J A Williams, $500; collection at St John's ch, Elizabethtown, N J, half, $16 65; from Trinity ch, Fairfield, Ct, Rev N E Cornwall, rector, $3 50; Christmas offering of S S, $2; Ladies' Sewing Society, $9; semi-annual contribution of St Paul's ch, Rahway, N J, half, $16; Quinquagesima collection, Trinity ch, Princeton, N J, half, $16 50; a benefactor in N Y, $10; Quin call, St Mark's, Tarrytown, N Y, $20; through Evan H Thomas, Esq, Treasurer of the Diocese of Delaware, Immanuel ch, Newcastle, Del, $30; Christmas offerings S S, $3; St Andrew's, Middletown, Del, $13; St Paul's ch, Louisville, Ky, per Rev W Jackson, rector, $102; Mission of the Good Shepherd, N Y, half, $21 01; Christ ch, Reading, Ct, $7 72; church at Weston, $4 11; a friend, $1—total, $13 43; per Rev W Atwell, Trinity ch, Newark, N J, part, $15 70; from Rev W G H Jones, Rector of Talbot parish, Clark co, Va, Mrs O Byrd, $4 25; Miss M Wilcox, $2 25; Mr Hugh Nelson, $10; a friend, $8; cash, $27 25—total, $51 75; Quin coll, Trinity ch, Westbrook, N J, half, $4; monthly collection in Christ ch, Hartford, Conn, Rev George Woodbridge, rector, $109. Total, $1139 69

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State box, N Y, $7 51; offerings of St Mark's ch, Orange, N J, half, $25; collection at St John's ch, Elizabethtown, N J, half, $16 65; Quinquagesima collection, Trinity ch, Princeton, N J, per Lewis P. Smith, Esq, treasurer, $16 50; Emmanuel ch, Newcastle, Del, $10; S school, Christmas offering of do, $2; St Paul's ch, Louisville, Ky, per Rev W Jackson, rector, viz, general, $40; Jewish Mission, $2; Syrian, $2; S school Christmas offering, $26, for education of W Jackson, Africa, $20—100; annual contribution of St. Paul's ch, Pawtucket, R I, per E S Williamson, treasurer, half, $16; St Paul's ch, Alexandria, D C, after sermon by Rev Dr Savage, for Africa, $24 61; S school of St John's ch, New York, for education of Freeman Clarkson, Africa, per G T Fox, superintendent, $20. Total, $337.

J. Smyth Rogers, Treasurer,
New York, Feb. 20th, 1844. 57 Wall street.

Errata.—In the acknowledgment of 14th inst, $300 of the amount received from St John's Church, Providence, R I, is entered to credit of the China Mission; $112 13 of this amount was intended for Domestic Missions, leaving $187 87 for China.

$20 acknowledged 20th of January, from St John's Church, Watertown, Ct, should be credited to the Sunday school of St John's Church, Waterbury, Ct.

PEW IN ST. ANDREW'S CHURCH.

FOR SALE.—Pew No 99, south Aisle in St Andrew's Church, being one of the most eligibly situated pews in the Church. Apply at No. 134 Chestnut street.
Febv. 21—2t.

NEW BOOKS.

THIS DAY PUBLISHED. The English Governess. A Tale of real Life. by Miss R. McKendell, author of the School feast in France. Miss McKendell is at present, at the head of a large and flourishing seminary for the education of young ladies, in London. The present work she says, is a narration of facts, and they are facts of uncommon interest.

Questions on Christian Doctrine and Practice, answered by reference to Scripture, by Wm. Dodsworth, M. A.

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Feb. 24—3t.

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The above are for sale very low.

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CLAIMS of the Country on American Females, by Miss Cole. Author of Young Ladies' Companion, &c. &c.

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Twice Told Tales. By Nathaniel Hawthorne.

Memoir of Mary Lundie Duncan: being recollections of a Daughter, by her Mother.

The Works of Women, by Charlotte Elizabeth. Part IV. The Lace-runners.

Christian Memoirs, or the Nature of Conversion of Sin and Regeneration, illustrated in narratives of the Conversion of eminent Christians. Compiled by Hezekiah Humphrey, D. D.

Memoir of Mrs. Sarah Lanman Smith, late of the Mission in Syria, under the direction of the Am. Bd. of Com. for For. Missions, by Edward W. Hooker.

Memoir of the late Rev. John Williams, Miss to Polynesia. By Ebenezer Prout.

Memoir of the Life, Labours, and extensive usefulness of the Rev. Christian Evans, a distinguished minister of the Baptist denomination in Wales. Extracted from the Welsh Memoir by David Phillips.

A comprehensive Ecclesiastical History, from the earliest period to the present time. By Rev. Wm. Palmer, M. A.

Family Prayers. To which is added, a family communion upon the sermon on the Mount. By Henry Thornton, Esq., M. P.

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LECTURES on the Causes, Principles, and Results of the Protest Reformation, by John Henry Hopkins, D. D., Bishop of Vermont.—Hopkins' letters to the Bishops, Clergy and Laity, on the Novelties which disturb our Peace.

Sermons by Henry Melville, B. D., edited by Right Rev. C. P. M'Ilvaine, D. D., third edition enlarged.

Christian Manual of Faith and Devotion, by Bishop Hobart.

Smith's History of the Westminster Assembly.

The Ministry of Men in the ceremony of Grace, and the danger of overrating it, a sermon preached in the University of Oxford by Edward Hawkins, D. D.

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Matthew Henry's Exposition of the Old and New Testament, to which is added, Scott's Practical and Copious Notes, carefully revised and corrected from the stereotype edition of Dalzel of Paris.—Kitto's Elements of Criticism. Abridged for the use of Schools—Old and New Testaments, super-royal, two large type, various styles of binding, price from three to eight dollars. This edition of the Bible is universally acknowledged to be one of the best ready books published. The type is so large, if not larger, than that of most of the quartos, and the book is portable and convenient to handle.

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Oct. 14—1m.

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SIXTEEN Lectures on the causes, principles and results of the British Reformation, by John Henry Hopkins, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Vermont.

Sermons, by Henry Melville, B. D., minister of Camden Chapel, Camberwell, and late Fellow and Tutor of St. Peter's, College, Cambridge, edited by the Rt. Rev. C. P. M'Ilvaine, D. D.

The Duties, Object and Proper Observance of the Holy Season of Lent, by Rev. W. Ingraham Kip, M. A.

An Address to Young Persons about to be Confirmed, by Daniel Wilson, D. D., Bishop of Calcutta, edited by Benjamin Dorr, D. D., Rector of Christ Church, Philad.

Buds, Blossoms, and Fruit of the Church, by a Candidate for Orders in the Church.

Questions on the Lessons, Collects, Epistle and Gospel in the Sunday morning service of the Church, designed for Bible Classes and Sunday Schools.

An Explanation and History of the Book of Common Prayer, to which are added the Articles of Religion.
Feb. 17.

THE "SPIRIT OF MISSIONS."

The circulation heretofore, of this periodical, has not permitted it to accomplish its design of informing the mind and quickening the affections of the Church on missionary topics. Its expenses are scarcely paid. Give it your patronage and the profits